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THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MAY, 1873.

THE GEDDIE MEMORIAL FUND.

Immediately after the intelligence was received of Dr. Geddie's illness, the thought which had been previously entertained in some minds, was *brought out*, of a testimonial to his worth and work from the Church. The idea was welcomed, and the circumstances of the case pointing naturally to a money testimonial, \$5000 and subsequently \$6000 were named. It was thought by many, and more especially when news of the Doctor's death arrived, that in unison with the original object a fund might be commenced, the annual proceeds of which being primarily for the benefit of Mrs. Geddie and family, might ultimately aid other widows and orphans of missionaries. It was thus proposed by means of the "Geddie Memorial Fund" to connect Dr. Geddie's name and memory with the Church's care and provision for the widows and orphans of the Missionary for years to come. These two objects are combined in the contemplated Memorial Fund, respecting which full information has been sent to all the Ministers and Sessions of the Body by circular. In that brief document the facts are simply stated, and the congregations are left to respond as their convictions and affections may dictate.

The fund is intended first for the benefit of Mrs. Geddie, and were it exclusively for this, the object were worthy of enthusiastic support. Dr. Steel, in his last letter, says, "Probably your Board may in consideration of Dr. Geddie's long and offi-

cient services allow Mrs. Geddie a pension to aid the benefits from the Widows' Fund. It will need no pleading of mine to induce the Board, who know him and his services better than I, to do what is Christian and right. Having had his family to bring up and educate, and having had a small salary, Dr. Geddie could not make any provision for the future. But as he had so kind a care for orphans on the islands, he could leave his own fatherless ones to the kind care of the Church he loved and served so well."

But the Nova Scotia Church at least knew not only "him and his services," but *her and her services* for a quarter of a century in the high places of heathendom, and that she was a missionary as devoted and heroic as ever laboured in the New Hebrides. And there is not a man of true Christian spirit acquainted with the history of the Mission who would not say that she has the same right to an honourable support, that Dr. Geddie would have had, were he now living. Both for her own and her husband's sake, whose toils and dangers she shared so long and so faithfully, the Church owes her this debt of gratitude, and will cheerfully pay it, and the proposed method is probably more agreeable to her feelings than a payment from the funds of the Board raised for mission purposes generally.

The ultimate application of the funds is germane to the original object, worthy of Dr. Geddie's name, and honourable to the Church, which must meet its duty in this

form or some other. When both objects are combined, they should command the approval and hearty support of every part of the Church. Funds should flow in spontaneously and abundantly. The expected ten thousand dollars should come in, in all sums from one dollar to one hundred, by voluntary offerings rather than by calls or even collections. We are persuaded that there are some thousands of warm hearts ready to furnish sums varying from one dollar to five, and such sums should be SENT IN, without delay to local receivers, or if these are not appointed, direct to A. K. McKinlay, Esq., Treasurer of the Fund, by whom they will be acknowledged in the *Witness* and *RECORD*. When we consider that our own readers must number about 20,000, our subscribers being about 5,000, the conviction deepens that all that is required should, with a little cordial co-operation on the part of the ministry and eldership, be founded in fund before the approaching meeting of Synod.

A WORD IN SEASON.

The winter with its frosts and wild storms is over. The time of the singing of birds has come. The south wind breathes on the land, and there are flowers, and sunshine and gladness. The face of the earth is being renewed by the smile of God. Sweet and beautiful as sportive children and youth, are the springtime and the opening summer. Death gives place to life and gloom to brightness. The icy fetters of winter have been smitten from stream and lake, and field and forest. With what energy and endurance men go forth to needful toil—breaking up the fallow ground, sowing seed—preparing in full faith for the warm showers of summer and for the ripening suns of autumn. Seed time and harvest are promised by Him who never fails to keep His word.

Is there not a mighty parable acted out before our eyes? Nature is ever presenting fresh lessons to warn, to instruct, to delight the devout student. That is the springtide, the summer of the Church, when the Spirit breathes upon our congregations

with Almighty power, when showers of divine grace fall copiously when the Sun of Righteousness rises with healing in His beams,—when the good seed germinates and grows under fostering Heavenly influence. How many of our congregations are enjoying such a springtide? Is it still chill winter in your heart, in your family, in your church? Are the fetters of spiritual death still upon your soul? Come from the four winds O Divine Spirit—breathe upon our souls, upon our churches, that we all may live and not die!

Storms darken the sky, but behind those storms the sun shines in all its brightness and beauty. And the clouds must soon vanish, leaving a sweeter light and a balmy air. So with our spiritual history; "The clouds ye so much dread,

"Are big with mercy and shall break
In blessings on your head."

Is it spring with *you* now? Then how diligently should you sow the seed and prepare for the future! The wise farmer will not neglect his work for one hour, for work is urgent now, and loss at this time is well nigh irreparable. Whoever neglects the seed time will profit little by the blessings of summer and harvest. Whatsoever a man soweth, that shall he also reap. He that soweth sparingly shall reap also sparingly.

In one sense our whole life on earth is a seed time,—is the spring time,—of which Eternity will gather the harvest. How solemn the thought that we are acting for Eternity!

Reader, as you welcome the returning summer with its wealth of life and love, and beauty, with its songs, its flowers, its green fields,—its present joy and its promise for the future,—think of that summer of which this is but the foreshadowing, the summer of the soul which is reconciled to God and in which He dwells. Think of the summer which shall be chased by no blighting winter, darkened by no storms, withered by no scorching heats.

How many families in the Presbyterian Church enter on this summer with homes darkened by the shadows of recent bereavement. In some congregations the young have

been smitten in large numbers, and many a Rachel weeps for her children, refusing to be comforted because they are not. In others unusual and appalling forms of disease have appeared. In all we have been reminded full often that we are but pilgrims and strangers here, with no continuing city. This summer dawns on more graves than any that has gone before. Eyes are dim with tears that were unused to weeping, and hearts are breaking with sorrow to whom hitherto the world was bright as a summer day.

O how well is it that we can look forward to the resurrection from the dead!—that we have the sure promise to rest upon. Our dead shall rise again as surely as the seed committed to the soil in this month of May shall spring up to a new life. Christ, our Forerunner, has taken away the sting of death, and the shame and fear of the grave. There is no cause now for disconsolate weeping when we part with our loved ones,—for the parting is only for a short wintry night. The Springtide of Eternity is near. The mighty Healer is among us, ever accessible; and His delight is to bind up broken hearts.

The world, with its winters and summers, springtides and harvest-tides, with its sowing and reaping, with its births and deaths,—is passing away. There is none abiding. God alone is great. His work—work for Him—is the only work on earth worthy of the name. He calls us to be up and doing while we have opportunity.

FINANCIAL STATEMENT TO APRIL 22, 1873

The subjoined statement is general, and cents are omitted.

FOREIGN MISSIONS.	
Receipts: Cong. collections, &c.	\$6,822
" " " " " " " " " " " "	215
" " " " " " " " " " " "	1,079
	\$8,116
Payments.....	8,326
Balance due Treasurer.....	\$269
" " " " " " " " " " " "	
" " " " " " " " " " " "	
Balance from last year.....	\$900
Receipts.....	720
	1,620
Disbursements.....	1,217
In fund.....	\$ 403

MISSION PREMISES, ST. FERNANDO.

Receipts.....	\$1,365
Last payment for Church.....	\$400
Balance on hand for Manso.....	965
	1,365

HOME MISSIONS.

Bal. on hand June 1st. 1872.....	\$1,371
Receipts since that date.....	2,429
	3,800

(Payments.)

To Supplementing Fund.....	\$1,500
" ordinary Home Miss. work..	1,390
Balance on hand.....	910
	3,800

SUPPLEMENTING FUND.

Receipts from Home Miss. Fund	\$1,500
" " " " " " " " " " " "	Collections and individual donations..
	2,539
	4,039

(Contra.)

Old balance..	\$ 531
Biennial payments.....	3,130
Balance on hand.....	378
	4,039

SYNOD FUND.

Credit.....	\$1,055
Debit.....	1,172

Balance due Treasurer..... \$ 117

EDUCATION.

Receipts of Professorial Fund..	\$2,104
" " " " " " " " " " " "	General Fund.....
	2,821
	4,925
Payments.....	5,228
Balance due Treasurer..	\$ 303

ACADIA MISSION.

Debt on June 1st, 1872.....	\$134
Payments.....	479
	613
Receipts.....	625
Balance on hand.....	\$ 12

OUR ACADIAN MISSION.

Some months ago along with \$8.50 for this mission, the following letter was received:—

WALLIS BROOK, WENTWORTH GRANT..

Dear Sir,—Four years ago last New Year's, (some three months after I came here), by the aid of an earnest Christian, we established a prayer meeting in this back settlement, containing some ten or twelve families. Some four or five were very recently settled, and, consequently, not at all rich. Still, as Superintendent of their meetings, I appealed to them on behalf of your most interesting Mission to the Acadian French. The effects of that humble effort I send freighted with the prayers of the donors. The suggestion occurred to me at the time,

and is still gaining strength in my mind, that if prayer-meetings were to take this Mission under their special charge, God would bless it and them most abundantly. Would it not be worth knowing what average amount it would require from each prayer meeting to sustain two permanent missionaries amongst our poor benighted Acadians.

Your humble co-worker,

DAVID A. STUART.

REV. P. G. MCGREGOR.

We will first answer the question asked. There are 333 prayer meetings returned in last year's statistical table, and as there are always some congregations which fail to make any return, there are certainly 340 in the Church. By giving the small sum of \$5 each, two missionaries would be provided with \$800 each per annum, and \$100 would remain for contingent expenses; or on an average of \$6, \$1000 would be provided for each, which might cover travelling expenses and salary leaving \$40 for contingencies, but if the standard of the little prayer-meeting of Wallis Brook is reached, the sum would be \$2890, enough to pay our two young evangelists punctually and well, this year, and pay for that proposed Church at Grand Falls before New Year's Day.

In the next place we cordially thank Mr. Stuart for his suggestion. By all means let it be acted on, for the most precious part of the suggestion is that the money will come *freighted with the prayers* of the donors. Hitherto both the prayers and the dollars have been withheld. That the dollars have been, we know, because the Mission has been *in debt* to the labourers, in the very face of the Apostle's charge, Rom. 8th, v. 13, "Owe no man anything," and that the prayers have been few and feeble is certain, else the fruit would have been more abundant and satisfying. But let every prayer-meeting plead for the Mission and gather in store for it, and, without question, the Missionaries' Stipend and the expense of Church-building will be met fully and joyfully.

For three years the Mission has been in debt, and commenced last year with a balance on the wrong side of \$130. We have just received from Primitive Church,

N. G., a collection of \$135.50 which *clears off our debt and turns the scale*. We will look confidently to the prayer meetings to provide without delay for the young evangelists soon to be in the field. We hope those who wrought so faithfully last year may return and that they may enjoy the consciousness, in common with the other missionaries of the Church, that they are being helped by the prayers of the people of God.

THE RELIGIOUS WORLD.

One of the most important events of the year is the abolition of the Edicts against Christianity in Japan. It will be remembered that native christians have many years been a proscribed, isolated, down trodden race—treated as if they were lepers. To these poor people, the sound of liberty must be as life from the dead. There are many other signs of amazing progress in Japan. English is now taught in all the public schools. The Lord's Day is observed as a *Holiday*; may we not hope soon to see it observed as a *HOLY DAY*? Government policy is opposed to the Chinese influence in religion and politics, which hitherto has been very powerful. Missionaries are working with great energy and with the most commendable unanimity in the leading Japanese Cities.

The recent census of India shows that the population of the vast Empire is larger than was supposed. The usual estimate was Two Hundred Millions; the census shows a difference amounting to the sum total of the population of the United States or of Germany! The figures are over Two Hundred and Forty-one Millions! So, it seems that Christendom has to evangelize forty-one millions of heathen of whom hitherto no account was taken. Think of the overwhelming work before us; and then think of our blessed Saviour's Command—"Teach all Nations!"

The recent Missionary Conference in India bodes well for the future of Christianity in that land. When God's servants see eye to eye, when they "become one,"

then the world will believe that Jesus is the true Messiah.

Coming to Africa we note two unfavourable items of news. Sir Bartle Frere's Mission for the extinction of slavery on the East Coast has not succeeded; and it is reported that the gallant explorer, Sir Samuel Baker, has perished far up in the Nile valley. God in his wisdom and power will no doubt bring good out of apparent evil. His way of opening Africa for the Gospel may differ widely from ours.

In Spain there is danger of a political and religious reaction. If the Carlists succeed we may expect a new reign of priests—a reign of bigotry, intolerance and terror. There are important evangelical enterprises on foot in Spain which promise well for the future; and it would be an unspeakable pity if they were stifled by the untimely pressure of persecution. But they are in God's hand.

In France and Italy there have been notable revivals of religion, and larger numbers have been added to the Protestant Churches than for many previous years. In Germany and Switzerland the struggle between the Papacy and the Civil Governments is proceeding with unabated earnestness, but with no notable change since we last referred to it. Father Hyacinthe is preaching acceptably to immense audiences of Roman Catholics at Geneva.

In Great Britain the Government attempted to please the Papacy and to do so without offending Protestants by the establishment of a secular University in Dublin. The project failed. It was indignantly rejected by the Romish Clergy, their modest demand being the complete endowment by the Government of a "Catholic University." It was unsatisfactory to Protestants generally; and thus defeat came. The conduct of the Irish Bishops in connection with the bill opened the eyes of many to the vastness of the claims they make.

The Church of England is tormented with internal dissensions and contending parties. The Church of Scotland has to deal with Professor Wallace's case which continues to excite much interest. The

FrG Church is in trouble about her "Mutual Eligibility Act." A small secession from her ranks is very likely to occur about the end of this month. The United Presbyterian and Reformed Presbyterian Churches are pursuing the even tenor of their way. The Irish Church is exerting herself in completing her Sustentation Fund.

The American Churches have been visited with extensive revivals. More have been added to the Churches during the past four months than in any corresponding period since 1858.

Within our own bounds the most notable event has been the meeting of the Union Committees in St. John. The deliberations of the brethren were cordial and harmonious, and their findings (we believe) unanimous.

THE UNION MEETING IN ST. JOHN.

The Committees on Union of the four Presbyterian Churches met in St. John, on Friday, the 11th April. There were about thirty members present. The conclusions arrived at were unanimous, and the proceedings were marked with that brotherliness and Christian forbearance that become servants of the Lord Jesus Christ. It appears that a difficulty had arisen between the two bodies in Ontario and Quebec with respect to the Headship of Christ over the church. On this point, a Preliminary Conference was held at Montreal last December, and a unanimous finding was arrived at.

The minutes of this Conference having been read at the meeting of the Joint Committee at St. John, they were ordered to be engrossed in its minutes, and the following resolution was unanimously adopted:

"That this Committee, having heard read the minutes of the Conference held at Montreal regarding this subject, does now express its satisfaction with the unanimity of sentiment which is exhibited in the documents produced at that Conference and read to this Committee."

It is believed that this will satisfy the Assembly of the Canada Presbyterian Church.

Says the *Presbyterian Advocate*:

Two other topics were discussed at the Montreal Conference, both of which were:

broached by the Union Committee of the Presbyterian Church of Canada in connection with the Church of Scotland. These were the question of State grants to denominational institutions, and the mode of appointing Professors in Theological Colleges. It was agreed in Conference to leave the latter over for the consideration of the Union Committee, which in turn resolved to leave the whole question in the hands of the General Assembly of the United Church, a course rendered necessary by the diversity of practice which exists amongst the Churches as at present constituted. The desire of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland was that the power of appointment, as with them at present, should be in the hands of governing Boards of Colleges. In the other negotiating Churches, the professors are elected by open vote in the supreme courts. A compromise discussed at some length was to put the power of nomination in the hands of governing Boards, leaving to the General Assembly the right to confirm or reject the appointment.

With regard to State aid to Denominational Colleges, the deliverance of the General Assembly was:

"That the Assembly instruct their Committee on Union, in bringing this resolution under the notice of the Committees of the negotiating Churches, and seeking their approval thereof, to inform them that this Church still adheres to its repeatedly expressed opposition to State grants for denominational Colleges in these Provinces and further instruct their Committee to ascertain whether there is a definite prospect of harmonious action in the United Church in this matter."

The resolution adopted by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland is to the following effect:

"As regards State grants for Denominational Colleges in these Provinces, as this is a matter of expediency, this Synod holds the opinion that there ought to be full liberty to accept or reject these as circumstances warrant."

The conclusion arrived at in the Montreal Conference was to the effect that this should be left an open question, and that it ought not to form any barrier to union. This finding was unanimously endorsed by the Union Committee, and it is to be hoped that the conclusion thus come to will be ratified by the supreme courts of the Canada Presbyterian Church. Some compromise

appears to be necessary here, if the Union is to go on at all.

There was a good deal of discussion at the St. John meeting, regarding the College question, and the relation in which the United Church should stand to Collegiate Institutions supported or controlled by any of the negotiating churches. In principle, all seem agreed; but it does not appear easy to adjust details.

"Some time was also spent in discussing the manner in which the various Colleges of the United Church should be supported, and though no general plan of action was decided or recommended, much light was thrown on what promises to be one of the most intricate practical difficulties with which the United Church will have to deal. At present the Colleges of one Church are supported by subscription, while the others depend for their revenue on stated collections made throughout the body by order of the supreme courts. It was finally resolved to leave the matter over, and allow the various institutions to enter the union with their present means of support."

"Another question which bids fair to create more trouble in the future than the small importance generally attached to it at present would indicate, is the disposition to be made of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland. This is a fund that has accrued from the settlement of the Clergy Reserve lands in the old Province of Canada; and as it belongs entirely to that branch of the Church, it has unlimited power to dispose of it as may seem best. It is unnecessary to go into the details of the scheme, but it was acknowledged by members of the Committee that many persons in the church would feel strongly inclined to object to any disposition of the fund other than that for which it was originally intended. Of course on such a question it is not only desirable, but absolutely necessary to have unanimity; for any minority, however small, has certain vested and legal rights in a matter of this kind, and can cause endless trouble and pecuniary loss by resorting to litigation."

There was some discussion in the Joint Committee respecting "modes of worship," but no new deliverance arrived at.

The former resolution of the Joint Committee respecting rights of property belonging to individual congregations and corporate bodies entering into the Union was amended to read as follows:

"That such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and at the same time not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue wholly or partially their corporate existence."

It was explained by Dr. Snodgrass, on whose motion the amendment was made, that the latter clause was intended to leave it open to the corporation of Queen's or any other college, if the necessity should ever arise, to surrender its privileges wholly or partially, or become entirely defunct.

With regard to Widows' Fund, the following resolution was adopted:

"That steps be taken at the first meeting of the General Assembly of the United Church for the equitable establishment and administration of an efficient fund for the benefit of the widows and orphans of ministers."

Concerning the practical work of the church, the following resolution was adopted:

"This Synod does now express its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign missionary and benevolent operation of the several churches according to their respective claims, and that with regard to the practical work of the church, and the prosecution of its schemes, whilst the General Assembly shall have the supervision and control of all the work of the church, yet the Committee recommends that the United Church shall have due regard to such arrangements, through synods and local committees, as shall tend most effectually to unite in Christian love and sympathy the several sections of the church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion and throughout the world."

"The resolutions forming the doctrinal basis of union were read and re-adopted by the Committee, and again recommended by it to the favorable consideration of the supreme courts of the negotiating churches. It was finally agreed that the finding of the Committee should consist of these four resolutions, and the resolutions respecting State grants, modes of worship, the College question, Widows' and Orphans' Fund, Rights of Property, Temporalities Fund, and Home and Foreign Missions, these to be embodied by a sub-committee in a single

document to be presented to the several supreme courts. Other resolutions not here enumerated, such, for instance, as that on the Headship of Christ, not being intended to satisfy all, can be transmitted to the church or churches particularly interested by means of the Minutes of the Committee's proceedings."

ADVANTAGES OF BIBLE STUDY.

The personal benefits to be derived from the study of the Bible are almost innumerable. The world is under infinite obligations to the Bible. Any man who studies it in a proper spirit cannot fail to be improved intellectually, morally and spiritually. It is labour that will bring a rich reward. That reward may not come exactly in the way we expect, but it cannot fail to be enjoyed. A father, when dying, said to his two sons, There is a great treasure in that little field which I leave to you. The sons accepted his language literally. They dug the ground deep below the surface all over the field, but found no gold. But, to make the best of a bad job, they agreed to sow grain in the soil that had been so thoroughly trenched. There was a beautiful crop, and a splendid return of fine wheat. As they gathered in the golden sheaves, they said one to another—"This is the treasure of which our father told us." It was indeed a treasure. The field was thoroughly subsoiled, cleaned and drained. The strength of the sons had been fully developed by the exercise of digging. Industrious habits had been formed by the continued labour. The land had been rendered fertile by what was done to it, and years of health, prosperity and abundant harvests secured.

The Bible is that field. An infinite treasure is contained in it. The earnest, prayerful, persevering digger will discover it for himself. The very labour of digging will increase our knowledge. The diligent Bible student will always be found to be a well-informed and intelligent man. God's word quickens even the intellect. It is one of the best educators in the world. The very attempt to understand it makes thinkers. Its grand truths require thought to grasp

them. The exercise of following their meaning affords no little pleasure.

Few books furnish a richer intellectual feast than the Bible. Indeed, looking at it merely as a literary production, we know no book that contains so many gems in such small compass. Its purity of style, its variety of subjects, its splendid poetry, its sublime conceptions, its wise aphorisms and searching proverbs, cannot fail to enlarge the sympathies and refine the taste. The man who honours and loves his Bible cannot be uncultivated. It is the best gentleman's *vade mecum* in the world. No book discloses so much of the human heart. Its proverbs, history and biography are a perfect encyclopædia of worldly wisdom. No other book gives such comprehensive views of God's providence—making Him watch the falling sparrows, and control the movements of distant suns and systems. He doeth according to His will in the armies of heaven and among the inhabitants of earth. It clearly defines our duties to ourselves, our neighbors and our God. It strengthens our wills, purifies the conscience and sanctifies the affections. It discloses to us the only perfect man that ever lived—the only infallible teacher, the only faultless example, the only physician of souls. It is there, and there only, that we behold the Lamb of God mirrored who taketh away the sin of the world. It is there we hear the gospel message that authoritatively proclaims pardon to the penitent, answers to the prayerful, comfort to the troubled, support to the tried, sight to the blind, guidance to the perplexed, strength to the weak, life to the dying, and salvation to the lost. This blessed book, used as we have indicated, will wipe away the tears of sorrow; it will furnish cheques of infinite value on the bank of heaven; it will sweeten the bitter waters of life; it will shed the light of heaven over the darkest spots of our earthly pilgrimage; it will supply armour for every battle, and balm for every wound; it will direct us through life, support us in trouble, cheer us in death, and guide us to glory. No other book can benefit us in the same way, or to the same purpose.

PRESBYTERIANISM IN ENGLAND.

The progress of Presbyterianism in England is encouraging in a very high degree. Counting all the branches of the "family" the total of churches approaches 1200. The growth of the body within the past twenty years has been more rapid than at any period since the Westminster Assembly met in 1643—and more rapid than the growth of any other denomination in England. We cannot recall without regret the splendid vantage ground occupied by Presbyterianism in the British Isles two hundred and fifty years ago. But that is past; and all that remains is to make the most of passing opportunities. And we believe that our brethren in England are doing their best, and succeeding admirably. In most of the large towns, in all the great centres of population, the old blue banner is again unfurled. In London, especially, and its suburban districts, the increase has been really wonderful. In places where, a few years ago, Presbyterianism was utterly unknown, the church of that denomination is now one of the most conspicuous objects, and among the best attended places of worship in the district. You can scarcely open any of the London religious newspapers without seeing accounts either of the opening of some new Presbyterian Church, or the ordination or induction of the some new Presbyterian minister. The chief characteristics of the English Presbyterian Church are its activity and zeal. The London ministers and elders, especially, are most untiring in their efforts for the dissemination of Gospel truth among the masses of the people. The present Moderator of the English Synod, Mr. Davidson, of River Terrace Church, is one of the hardest working and devoted ministers in London. He has been eminently successful in his evangelistic efforts among the hitherto neglected poor of the Islington District of the city. For some years he has rented the large Agricultural Hall, and conducted special afternoon and evening services for the benefit of the non-church attending population of the neighborhood. In this work he has been signally successful. God has honoured and owned his labors for the

spiritual good of many. In conducting these services, Mr. Davidson has availed himself of the help of Christian brethren of all evangelical denominations. Even several of the most eminent Evangelical Episcopalian clergy of London have given him their aid. Of late he has introduced a new feature into the conducting of these meetings. He has got several God-fearing noblemen, such as the Duke of Argyll and Earl Dalhousie, and some of our most influential statesmen and members of Parliament, to preside at them, and deliver addresses to those attending on the claims and doctrines or revealed religion.

The Synod of the English Presbyterian Church is now in session, and its proceedings will possess unusual interest on account of the Union question and the Sustentation Fund. Last year the experiment was boldly ventured upon of introducing the Sustentation plan of the Free Church. If it should succeed the foundation will have been laid for safe and rapid church extension in the country. The project of Union will succeed without doubt. The Foreign Missions of the English Presbyterians are of great interest,—being among the most successful of the day.

DR. GEDDIE.

(From the *Australia Christian Review*.)

Our readers will remember that on the last voyage of the "Dayspring" from the islands, Dr. Geddie came up from the mission field in a very feeble state of health. He was attacked with partial paralysis at Aneityum during the session of the Mission Conference in June last, and thenceforward it became apparent that he was a dying man. His son-in-law, Mr. Neilson, was charged by the conference to accompany the "Dayspring" to Australia, that every attention might be paid to the father of the mission on the passage up, and in due time the mission vessel arrived, with Dr. Geddie and Mr. Neilson on board. Every possible attention was of course paid to the patient in the ship, and in the colony after he landed, but his strength never rallied, and after lingering for a time, he quietly passed away on Saturday, the 14th December.

The following tribute to Dr. Geddie's memory was paid by Dr. Macdonald,

Emerald Hill, at the close of the forenoon service on Sabbath, the 22nd Dec. :—

Some thirty years ago, the Rev. John Geddie was pastor of a quiet rural district in Prince Edward's Island, in the Gulf of St. Lawrence, British North America. He had given himself to the Lord from his youth, and he was thought to be in every way fitted for the sphere of labour in which he was placed. I have heard it said that there many still living on Prince Edward's Island who testify to Mr. Geddie's devotedness and usefulness as a minister, as well as to the surprise and consternation of his people, when it was announced that their young minister and wife (valued equally with her husband) were about to go the South Seas to labour among the heathen. The islands of the Pacific were then as little known as the centre of New Guinea is to day, but somehow an irrepressible desire had seized the mind of Mr. Geddie to go to the South Seas as a servant of Christ, and believing that he was called of God, he went forth, scarcely knowing whither he went. Few would suspect Mr. Geddie of having any romantic turn of mind, and yet his whole life was a romance, and there is not in the whole history of missions a more marvellous chapter than the life story of the humble missionary who has just been removed from us. Not that Mr. Geddie threw himself and his young family on the winds, without making any inquiry or arrangement for their support. He was too good and too wise a man to act so foolishly. He took time and collected all the information he could get. He corresponded with the London Missionary Society, which had been conducting operations in Polynesia for half a century before; and having made what arrangements he could, he took ship in a whaling vessel for the only place in the Pacific with which there was then any communication from America, and after an eight months voyage round the Horn he landed at the Sandwich Islands. Staying there a few months with the American missionaries, and learning all he could about mission work, he sailed thence for Samoa, where he knew there was a mission station of the London Missionary Society, and where he knew he could get much information about mission fields and mission work. The Samoan missionaries told him that there was a large group of islands far to the westward, over which their hearts yearned. The New Hebrides islands, one of the largest group in the South Seas, was densely inhabited by a race, the darkest and the wildest in all Polynesia, and they had already a sad mission history. Williams and Harris had been murdered on Erromanga. Turner and Nesbit had been driven from Tanna, and now there was no man caring for the

souls of the degraded heathen of the New Hebrides. Mr. Geddie, in much humility and a much heart-searching, resolved to occupy the field on which Williams fell, and the missionaries of Samoa placed their new ship the "John Williams," at his disposal. Mr. and Mrs. Geddie landed on Aneityum, the most southern island of the New Hebrides group, on 29th May, 1848, and a more desolate situation cannot well be imagined than that in which the mission party found themselves after the "John Williams" sailed away. With the ocean between them and all earthly help, surrounded by cannibals, whose jargon they could not understand, nothing but great faith could sustain them in their circumstances. Christians know, however, that faith can remove mountains, and in due time mountains of difficulties were removed out of the way of these gospel agents on Aneityum. The first year was one of great trial. The natives were suspicious and thievish; the language was hard to learn; fever and ague attacked the strangers; several hurricanes swept over the island; but still Mr. Geddie laboured on, and he was able to record in the second year that his Sabbath services were attended by ten individuals. After the second year the missionary's faith was rewarded by visible signs of success and encouragement. Conversions took place. A Christian party began to be formed among natives. The heathen then themselves became ashamed of their grosser practices. Several commenced to attend school. A congregation gradually drew together. The "John Williams" called back. The Rev. John Inglis arrived and settled on the island as a fellow-labourer. Bishop Selwyn sometimes called and encouraged them in their work. Gradually, but steadily and visibly, the pleasure of the Lord prospered in their hands, and in the course of a few years all the idols of Aneityum were thrown to the moles and the bats.

After fifteen years of severe toil, Mr. and Mrs. Geddie took a well earned holiday, and went back for a time to Nova Scotia, visiting Melbourne by the way, and they were then able to tell the friends of the mission here that they had not left a heathen on Aneityum. This was surely a great work to accomplish. How few ministers succeed, even in Christian countries, in gathering a large congregation with so many surrounding aids in their favour, and how fewer still succeed in forming a Christian congregation in the depths of society? But to bring in depraved heathens, to fill their dark minds with the truth of God, to teach them the way of salvation and the doctrines of an eternal hereafter; to change evil habits, inherited from many generations, to turn multitudes

from sensuality and shameless impurity to decency, and, in many cases, to holiness; to elevate them spiritually, socially, and industrially, from utter barbarism to Christianity and comparative civilisation—this was the work on which Mr. Geddie set his heart, believing, prayerfully, and laboriously, and this, by God's help, he was enabled to accomplish.

On his return to Nova Scotia Mr. Geddie was cordially welcomed, and every fitting honour was bestowed on one who had endured so much and succeeded so well on the mission field. Church courts convened to receive him. Congregations met to hear the tale of his sufferings and triumphs. Children gathered in multitudes to see him. Christians of all denominations held fellowship with him. An American university bestowed on him the degree of D. D. And all this was as it should be, but the rigour of a Nova Scotian winter told on his feeble frame, and he had to hasten back to a warmer clime. Sailing from Halifax, by way of Britain, he landed at Melbourne about seven years ago, and all here became impressed with the fact that he would not be capable of full mission work again.

The remaining years of his honoured life were spent partly on the islands and partly in Australia. He liked to go in the "Dayspring," as a sailing missionary among the islands, to find suitable stations for new missionaries and native teachers, and all his spare time was given to the work of translating the Old Testament Scriptures into the native language of Aneityum, an effort which taxed his feeble strength to the utmost, and which remains, alas! incomplete.

Shattered health obliged him at last to leave his well-beloved mission-field for ever, and about three months ago the mission vessel took him to Victoria—to die. He has entered on the rest that remains to the people of God, and of him may it be as truly said as of any other saint in heaven.

"HE RESTS FROM HIS LABOURS, AND HIS WORKS DO FOLLOW HIM."

Some interesting particulars relative to Dr. Geddie's latter days may be gathered from the following extract from a letter of the Rev. A. J. Campbell:—

Dr Geddie "gradually sunk into a state of unconsciousness, with some signs of occasional intelligence, especially when a friendly voice offered prayer at his bedside. Life ebbed away in perfect peacefulness. He had finished the work given him to do, and, having done so, like his great Master, he went to the Father. He was buried on

Monday, the 16th Dec., in the Eastern Cemetery, amid a company of deeply loving and mourning friends. Last night (22nd Dec.) I preached a sermon on the occasion of his death, and gave an account of the great work which God had honoured him to do, in planting the Cross among the dark islands of the New Hebrides—a work which he used to describe in one short sentence. 'When I went to Aneiteim (I have heard him say), there was not a Christian there; when I left, there was not a heathen there.'

REV. ROBERT MOFFAT, D. D.

Fifty-six years ago nine young men were set apart in England to the work of Foreign Missions five of whom went to Africa, and four to the South Seas. Among the former was one whose accounts of his labors among the natives and adventures among the wild beasts, as well as the savages, have been read the world over, the Rev. Robert Moffat. He is still living, enjoying a green old age in his native land, and on the 19th ult. there was a gathering in London to present to him a testimonial for his more than half a century's labor in the cause of missions. The meeting was attended by representatives of the Church Missionary Society as well as of the London Missionary Society, under which Dr. Moffat went out, and by many eminent gentlemen. Mr. S. Morley, M. P., was chairman, and Hon. A. Kinnaird, M. P., was among the speakers. Rev. Dr. Binney made an address to Dr. Moffat, presenting him with a testimonial amounting to more than \$25,000, which had been raised without public solicitation.

Dr. Moffat in responding to the several addresses said that when he first went to Africa missionaries were treated somewhat differently from what they are now. The equipment was as small as one could possibly conceive. There was no bedstead, but simply a mattress; no table, but only a camp stool; and the tool chest with which they were supplied was a broad hint that they must help themselves. £10 was given to each missionary to buy books for a library, £5 to buy shoes and little knick-knackeries. There was, however, no murmuring among them. On arriving at Cape Town they were told what their salaries and allowances were to be, and he would mention them as a curiosity. The salary of a missionary, who was a single man, was £18 7s. per annum, while a missionary who had a wife received for her £5 5s. extra. For the building of a house the allowance was £6 3s., and for the purchase of cattle and sheep, on which one

had to depend, £18; while they all started with one year's salary in advance. These scanty allowances originated, not with the directors of the London Missionary Society at home; but with Dr. Vanderkemp and two or three Dutch directors at the Cape; the doctor himself being a man who did not mind going about without a hat and shoes. If he were asked how the missionaries at that time managed to make the two ends meet, he must say for himself that at a distance of two or three hundred miles up the interior, he "knew how to suffer want" and "rarely abounded," but he never breathed a murmur, and never felt one. With the sympathy of many natives who though poor showed him great kindness, and with occasional help from his guns, he was enabled to pursue his lonely missionary work with perfect satisfaction among a people whose chief was a terror to the bordering colonists. During the last thirty years he had travelled thousands of miles among savage beasts, and still more savage men, and sometimes had been delivered from danger by the skin of his teeth; and though, on looking back upon a life of missionary labor, he felt that he ought to have done more work, and to have done his work better, his heart overflowed with gratitude to God for the blessings which He had poured on missionary work in that part of Africa with which he had been connected. He never doubted the success of the Gospel even among the most degraded. Instead of the three or four missionaries who were scattered about the country when he landed on the shores of Africa, there were now scores of zealous and talented men, who were labouring successfully, and whose motto was "Onward" and through the indomitable perseverance of Livingstone, far more of the interior would, he hoped, be opened for missionary labor, so that missionaries from the south, east, and west might one day meet in the centre of Africa to sing a common song of triumph and conquest. In concluding, Dr. Moffat made a touching allusion to the loss of his wife, who, he said, was for more than half a century his joy and his stay during the prosecution of his missionary labors.

Dr. Livingstone, the great explorer, it will be remembered, married a daughter of Dr. Moffat, who also died several years since.

The contributions of the Free Church for Missions abroad in 1871-2 amounted to £32,000. The United Presbyterian contributions for the same amounted to £29,000. The actual receipts in both cases were much larger, but these extras were for special services.

Home Missions.

The Rev. John Gauld, after spending six months in the Lower Provinces and giving valuable aid in different Presbyteries, and in a goodly number of our congregations, returns for a season, at least, to his family in Ontario.

Rev. J. A. F. Sutherland has returned for this season at least, and will take part in Home Mission work.

The following is the distribution of Prohibitions for—

St. John Presbytery,—Rev. S. Bernard and Mr. J. Rosborough.

Pictou Presbytery,—Rev. J. A. F. Sutherland, Rev. A. Cameron and Mr. J. Leishman.

Halifax Presbytery,—Rev. S. Archibald and Mr. A. F. Thomson.

Truro Presbytery,—Mr. Isaac Simpson.

Cape Breton,—Mr. P. Clarke.

On application from the different Presbyteries, the Board has also secured the services of the following Theological Students from Halifax, New York and Princeton.

For St. John Presbytery,—Messrs. Richards and Russel, from Princeton, and Hageman, Gardener and Talbot, from New York.

For Halifax Presbytery,—Messrs. Scott and Gunn from Halifax, McElmon, from Princeton, Pettenger, Adams and Junor, from New York.

For Victoria and Richmond Presbytery,—Mr. E. Bayne, from Princeton.

For Truro Presbytery,—Mr. Boyd, from Halifax.

For Lunenburg Presbytery,—Mr. Stewart from Princeton.

The Board are also in correspondence with persons in the old Country in order to obtain a few suitable agents from one or other of the Parent Churches. While our vacancies are confessedly very numerous, it is confidently anticipated that our Congregations will be even more fully supplied with preaching than during the last few years.

Mr. E. D. Miller and Mr. John Wallace who have completed their studies at New College, Edinburgh, may be expected to come to our aid by the 1st of June.

Our Foreign Missions.

Our letters during the month from Trinidad enable us to report both the Missionaries and their families in good health, and all busily and zealously engaged in their respective departments, while the increase in the number of the Coolies, and the openings for labor among them, combine to produce an intense desire on the part of the two brethren for an addition to their number. We trust that this desire of their hearts may be realized before long.

These who read Mr. Morton's report, will find one equally interesting in our present number from the pen of Mr. Grant. The full and accurate financial statements which the Brethren have furnished are published, that the whole church may take note of the valuable aid which our Missionaries have been receiving from all classes in Trinidad; and of the readiness of the Asiatics themselves to second the efforts of their Teachers. Their contributions toward the San Fernando Church are quite remarkable, and give promise of much greater things when they really understand and embrace the truth.

From Sydney our latest advices are to the 27th January and from Melbourne to the 30th. The Dayspring had not returned to Sydney which will be her port of destination and departure this season, according to the decision of the Missionary Synod at its last meeting.

Rev. D. MacDonald writes that Mr. and Mrs. Annand would be welcomed on arrival, at Melbourne, but would probably require to push on for Sydney without delay to overtake the "Dayspring." One most significant line in the Dr's. letter runs thus: What a blank Dr. Geddie's death has made!

We have also heard again from Mrs. Geddie and from her loneliness and sorrow,

one request shall pass from the page of the private letter to the readers of the *Record*, "I trust that the Board and the friends of the Mission will remember us (Mrs. G. and family) in their prayers. Although I am not in the Mission field, my heart is there, and only the care and education of my daughter and the state of my own health prevent me from going back, for my heart yearns for the dear ones down there. It will be very hard to hear of the "Dayspring" returning, and to feel that I cannot return in her."

Here then sympathizing hearts have an unassuming but very effectual way of visiting the widow and afflicted in their distress, and of ministering valued and precious consolation.

There is no later intelligence from the New Hebrides.

Call for another Missionary for Trinidad.

The last mail from the West Indies brought letters from our Missionaries in Trinidad, which contain a call for another Missionary in the field. It will be in the recollection of some of our readers, that about the time of Mr. Morton's settlement, two proprietors of estates in the district of Couva, offered £100 stg. each for the support of 2 Missionary in that quarter. One of these, Mr. Burnley, a Free Church Elder, Glasgow, is now on a visit to the island. The matter has been again submitted to him and other proprietors in the neighbourhood, and though the final answer had not been received when the mail closed, yet the idea of their supporting a Missionary there, has been so favourably entertained, that the Missionaries have felt warranted in asking the Board of Foreign Missions of our Church, to advertise without delay for another Missionary, in the hope that one may be ready to occupy the field by the first of January, 1874. The subject has not yet been considered by the Board, but as it will, if successful, secure another labourer in that field, without any additional expense to the church, we are satisfied, that the Board will cordially agree to respond to this call, should any

suitable person offer for the service. We, therefore, feel authorized to bring the matter before our readers, especially in order that our young men who have devoted themselves to Foreign Mission work, or others whose inclinations are in that direction, may have the subject before their minds.

TRINIDAD MISSION.

Report of Rev. K. J. Grant.

SAN FERNANDO, Dec. 31st, 1873.

Rev. Dear Sir,—Your Board, in an annual report, naturally expects that an account be given of the work performed and the results obtained by your Missionaries. But so varied are our duties, and so imperfectly do figures represent results, that I would gladly be relieved.

At the outset, I would pause and record devoutly our thanks to God, for His preserving mercy to our families, when hundreds around us were cut off by a loathesome disease—for comparative health enjoyed in the prosecution of our work—and for safety from tear of man, when a true-hearted college-friend in kindred work has fallen by the hand of violence.

Copying the example of the wise and the good, who have successfully laboured in India, we have given special attention to our schools. Through them, the rising generation are brought under Christian instruction—a humanizing influence is exercised over many who never enter the school-room, and experience establishes the conviction that it is the Coolie that reads, and is taught to think, that most readily and intelligently embraced the Gospel.

Now, the management of a school here is very different from what it is at home. There you look for competency in the teacher; cleanliness, neatness, regularity, punctuality, preparation of "home lessons" on the part of the pupil. Here we aim at all this, but it is very difficult to attain. A few of the teachers do their work very creditably, but all require to be taught. Most partake of the general lassitude felt in this enervating climate; and in endeavouring to infuse life and push and energy into the teacher, you soon became painfully conscious that your over-taxed energies can't long supply the stimulus.

Again, many of the children are irregular; and whilst some parents are careful to have their children in school, the many do nothing to secure regularity, and frequently the teacher finds all his efforts unavailing. But the poor people know not the advantages offered to their children, and there-

do not value them. Perseverance, however, is sometimes crowned with success. In one of my schools, we had a clever lad enrolled, who scarcely put in an appearance in the month. The teacher could rarely see him. One day I arrested him; it was a real arrest. As I led him to the school-room, he made such fair promises that I thought I could entrust him to go alone the rest of the way, as I wished to speak to some other parties. No sooner did he find himself relieved than he shot like an arrow into the cane field. Pursuit was out of the question. I felt annoyed at the urehlin. However, next morning, ere all the stars had disappeared, I had driven two miles, and found little Gungua fast asleep on the floor in his dirty capra. The father was willing that he should go to school, but his mother vociferated violently. I led him to the school room; and, as the school opened a little after sunrise, I had not long to await the other children. All agreed that he should be punished, but I ruled otherwise, and adopted measures quite novel to poor Gungua. He was subdued. Since that day he has been most attentive, and none give more encouraging promise than this boy.

A few days afterwards, on a neighbouring Estate, two boys were absent; getting a hint of their whereabouts, I went in search, and found them, each doubled up like a ball, in a barrel. I mention these instances that your Board may understand that a very trying and discouraging part of our school-work, is in getting the children together.

Difficult as it is, in some cases, to secure the boys, it is almost impossible to get the little girls. In the schools under my care, I can point to only three girls who have persevered; and these can now read the English Scriptures pretty well. In July, Mrs. Grant tried to induce the little girls to come to our house, by promising them little dresses; and, as long as the needle-work lasted, the experiment appeared hopeful, and about ten little girls came regularly for two months, but when the dress material was exhausted, the children withdrew.

Farther, it is proper to remind your Board that the small pox affected all our schools, but San Fernando, very seriously. When this epidemic visited San Fernando, the children from neighbouring Estates were generally withdrawn; and, after it spread over the town, it spread over many of the Estates. At least two thirds of our school children took the disease. Comparatively few Coolies died. The low death rate may probably be attributed to their simple diet—ablutions and anointings. Yet, the time occupied in services and sacrifices to avert the disease, in thanksgivings for recovery, and in offerings to the

spirit of the departed, in case of death, particularly with Musselmans, which lasted for forty days, all combined in bringing our school to a very low state indeed, as the figures in the annexed schedule indicate. Notwithstanding, the progress in our several schools is marked; and the public estimate of our annual examination may be gathered from a recent issue of the *Port of Spain Chronicle*, which I forward.

RELIGIOUS INSTRUCTION.

Religious instruction is given daily in Estate schools; but we have not the same liberty in the San Fernando school, as it is aided by Government. During the first 6 months of the year, the children were called together half an hour before meeting for secular instruction. The Inspector of Schools feared that it might raise a much vexed question, and advised us to discontinue. We accepted his advice the more readily, as our new church was about ready; and since that time, the children are brought together every Sabbath morning at 8 o'clock, and every Tuesday evening. Instruction is given usually every night of the week, save Sabbath, by Mr. Morton or myself, in the church, to young men.

The Sabbath School taught by the wives of your Missionaries, aided by young men of the Scotch Church, has succeeded very well. Seventy pupils have been enrolled—about one-half are Asiatics; fourteen possess the Bible, and read very well; and their conduct is quite equal to what is found in well-conducted schools at home.

Immediately after Sabbath School, with one of our young men, I drove to an Estate, sometimes holding a short service on two Estates, and then returned at 2 o'clock, the hour for service in the church. This service has been in charge of Mr. Morton, aided sometimes by myself; at other times by one or two of our young men. For the first few Sabbaths after opening the church, there was a large attendance; when the novelty passed, many ceased coming. We had reason to suspect the existence of a secret, yet active opposition that kept back many who were inclined to attend. For several Sabbaths, there is a manifest reaction. The number has increased, and the average is now from 50 to 60. The attention is always well sustained, and the interest taken in the service, and the inquiries after it, are quite encouraging.

Sometimes Chinese attend; and occasionally I take them to a private room, and, aided by an intelligent Chinese lad as Interpreter, whom we have engaged as a Monitor in our school for the next year, I endeavour to impart to them some knowledge of the way of Salvation. We hope soon to do more for the Chinese.

RESULTS.

During the year, we have had five adult baptisms in San Fernando. Three of these are Chinese—Joseph Chensing, Mary Jacksey and Sarah Aiyung. We have been as faithful as possible in instructing them, principally through the young lad spoken of, Jacob Corsbie, and shall not relax our efforts in endeavouring to advance them in Divine knowledge; the other two are Hindoos—Lal Bihari, of whom Mr. Morton has written, and George Sadhapal, a kindred spirit, who was baptized a few weeks ago. These young men give token of a real change; and the freedom with which they read the Scriptures in their own language, renders them very useful to others. Each has purchased the Hindi Scriptures, in three volumes—price, \$3—the pay ordinarily for 10 days' work.

Two children, who were adopted by a Planter, were also baptized; and he and his wife, though members of the Episcopal Church, came to our service and presented them for baptism.

Many hear the word most attentively, and give evidence that they have actually received it, but are not yet prepared to break with their countrymen. They shudder at the thought of renouncing the faith of their fathers. We hope for accessions from the ranks of our young people at no distant day.

PROSPECTS FOR 1873.

Changes have been made in our San Fernando school, which, we believe, will be beneficial. Aziz is still head Master. Immediately after the holidays, new schools will be opened; and I trust that every part of our work will be prosecuted with vigor and with increasing success. Three thousand five hundred Coolies have been applied for recently. Hundreds arrive almost weekly; and, in a few weeks, our population will be swelled by the arrival of 3,500 Hindoos. What are we amid such a mass? But the word is mighty. Would that the number who publish the same were greatly multiplied.

I can testify to the very abundant labours of brother Morton, and to our harmonious co-operation during the past year. Our wives have provided scores of children with garments, who appeared in school with scarcely a shroud of clothes around them; and I take this opportunity of thanking friends in Pictou for the material sent for this purpose.

An unknown friend, or friends, very kindly sent us Sabbath School papers on several occasions, which the children receive with delight. Instead, however, of forwarding them by post, I would inform friends of the Mission of the kind proposals of James G. Allan, Esq., of Lockport, to

whom your Missionaries are already under a weight of obligation for gratuitous services, of his readiness to aid the work by forwarding, to Port of Spain, such parcels as may be sent him. With himself, he has associated the names of Messrs. Locke, Churchill and others.

We feel very thankful for the recommendation of your Board, and for the Synod's decision to take over the property which we purchased; and I have no doubt but that the appeal to the young will be cheerfully responded to.

Standing on the threshold of another year, we desire to look forward in humble confidence in the God of Missions. And, whilst assuring you that, as we have grace and strength, we shall give ourselves wholly to the work for which you have sent us hither, we would earnestly ask the Board and, through the Board, the church to make this Mission a specific object for prayer; then "God, even our own God, will bless us." And when the blessing is poured forth, the regenerated, ransomed, rejoicing Hindoo will lift his grateful heart with you in the common ascription, "blessed be His glorious name forever;" and now, with a heart to pity nations still perishing in ignorance and guilt, he, with you his benefactors, will unite in the common supplication, "Let the whole earth be filled with His glory. Amen and amen."

Appended is a brief financial report.

Respectfully submitted,

K. J. GRANT.

Rev. P. G. MCGREGOR,

Sec'y B. F. M., P. C. L. P.

P. S.—Sabbath collection in Coolie Church—\$67.90.

A FINANCIAL STATEMENT FOR YEAR.

1. Cepero St. School, San Fernando:

Rent, \$148; taxes, \$14.80; desks, \$91.50.....	\$254 50
Furniture and cleaning room.....	10 99
Salary of Teacher and 2 Monitors..	400 74
Receipts from Gov't, two-third cost of building.....	\$176 86
Receipts from Gov't, allowance to 3rd Class Teacher..	175 00
Receipts from Gov't, allowance to 2 Monitors ..	96 00
For Gov't. quartly capitation fees.....	52 75
For Gov't, result fees.....	77 00
Voluntary con. from friends..	88 42
	866 03

2. PICTON SCHOOL—All the expenses of this school were borne by J. Cumming, Esq., of Port of Spain.

3. Union and Marabella Schools are sustained wholly by A. P. Marryatt, Esq., of San Fernando.

Weekly collections in Coolie Ch.:

Marriage fees, &c., &c.....	\$67 90
Paid Madras Interpreter.	\$4 40
Aid to a Coolie preparing to take charge of one of our schools...	2 80
Oil, trimming lamps, &c., &c....	6 44
Paid Mr. Morton for Iere School.	16 82
* Paid Monitor at Harmony Hall Estate, for 3 months' services.	37 44
	67 90

* Our aim in the employment of this Monitor was to induce the children of H. Hall Estate to attend Union School. For a time, we had some success, but ultimately it failed.

COOLIE SCHOOLS, TRINIDAD, IN CONNECTION WITH THE MISSION OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES, FOR 1872.

Name of School.	Name of Teacher.	NO. ON ROLL.			AV. DAILY ATTEND.		
		Coolies.	Creoles.	Total.	Coolies.	Creoles.	Total.
Iere School.	T. W. Cockey	22	—	22	15	—	13
St. Fernando	Aziz Ahmad.	116	—	116	30	—	30
Palmyra.	Saml. Selvon	24	16	40	15	7	22
Marabella.	Thos. Vishnu	20	9	29	8	4	12
Union.	Thos. Vishnu	25	17	42	10	6	16
Pictou.	Chas. Perry..	40	24	64	17	10	27
Esperanza.	C. C. Soodeen	32	—	32	18	—	18
Sevilla.	Jos. Anajee..	28	3	31	21	2	23
		307	59	376	132	29	161

All our schools suffered from small pox, but especially the San Fernando School.

The Church for Asiatics.

This church is now completed. It is comfortable and elegant, and is of great advantage to the Mission. The following list of collections and contributions will be read with much interest, especially the part containing the contributions of Coolies and Chinese:—

SUMS COLLECTED FOR THE COOLIE CHURCH, SAN FERNANDO, TRINIDAD.

I.—Estates.

Marabella.....	\$10 77
Ne Plus Ultra.....	22 10
Harmony Hall.....	6 80
Toruba.....	6 08
Cupar Grange.....	21 78
Petite Morne.....	10 80
Union.....	9 25
Falmiste.....	5 10
Pleiu Palais.....	5 88
Les Efforts.....	3 60
Paradise.....	7 69
Union Hall.....	13 15
Retrench.....	13 48
Pictou.....	16 96
Wellington.....	6 84

Philippine.....	22 08
Canaan.....	5 54
Bien Veuue.....	38 00
Cedar Grove.....	15 00
La Fortune.....	15 30
Concord.....	38 28
Reform.....	22 45
Vistabella.....	2 31
Plasance.....	10 16
Jordan Hill.....	45 46
La Plasance.....	8 93
Woodlands.....	12 30
Experience.....	3 73
Santa Margareta.....	5 10
Garth.....	6 75
Malgretoute.....	14 69
Friendship.....	12 12
Palmyra.....	5 06
Ben Lomond.....	20 10
Cedar Hill.....	23 62
The Lothians.....	40 72
Brothers.....	19 00
Bronte.....	9 24
Bonaventure.....	31 69
Woodfordale.....	13 40
Concord (South).....	4 43
Glenroy.....	11 40
Corinth.....	10 42

Total from Estates.....\$627 56

II.—Coolies and Chinese in San Fernando, with a few country contributors.

Paring.....	\$2 00
Aziz Ahmad.....	5 00
C. C. Soodeen ..	8 00
James Shaik.....	5 46
Robert Frost and Wife ..	7 59
Ram Jiwan ..	1 92
Ganesh ..	10 00
Dukhising ..	5 00
Barrotsing..	5 00
Lakasur ..	2 50
Kali ..	5 00
Charles Wilson.....	1 00
Jantramär..	1 92
Juppee.....	4 80
Baktowäh..	4 80
Purin..	3 00
Achee ..	1 69
Tribünän ..	2 40
Krishna.....	1 00
Albert G. Jahnsing ..	1 00
Seegulam ..	1 20
A. Chinaman.....	4 80
John Benjamin ..	5 00
H Damarin.....	2 40
Joseph Lewis ..	2 00
Mali.....	5 00
John Coolie.....	4 80
Märä.....	2 00
Mandil ..	1 92
Smoth.....	8 00
Goodhawan.....	8 00
Joseph Lawhin..	4 00
Joseph Osvay and friends ..	9 80
Four Chinamen.....	5 80
Chandi ..	2 46
Thomas Vishnoo ..	1 00
In small sums ..	19 29

Total \$159 77

EUROPEANS.

I.—Savonetta and Couva.

William Frost	.....	\$24 00
Robert Muir	.....	5 00
James Scott	.....	5 00
H. Cadiz	.....	5 00
F. M. Sherlock	.....	5 00
A. McDonald	.....	5 00
H. D. Christian	.....	2 50
George Eccles	.....	2 50
H. Jackson	.....	2 50
James Smyth	.....	2 50
James Dow	.....	5 00
John Collie	.....	10 00
Dr. Jenvey	.....	5 00
John Eccles	.....	3 09
J. McQuaide	.....	2 50
B. Oulton	.....	1 20
B. Kenny	.....	3 00
B. Hopkin	.....	2 50
R. Cruickshank	.....	10 00
Wm. Burnley (Non-resident)	.....	50 00
Total	.....	\$151 20

II.—The Naparimas.

Frank Gibbon	.....	\$10 00
A. J. Fraser	.....	2 00
J. L. Darling	.....	5 00
R. T. Hodges	.....	5 00
John Dickson	.....	5 00
The Colonial Cy.	.....	48 00
John F. Bourne	.....	10 00
F. Brash	.....	5 00
James Devenish	.....	5 00
B. Harkins	.....	5 00
A. Nixon	.....	1 00
J. L. Jeffreys	.....	5 00
H. B. Darling	.....	25 00
Albert P. Marryat	.....	20 00
W. Sanderson	.....	2 50
John Tamlyn	.....	2 50
Thomas Dubarry	.....	2 50
George H. Jones	.....	30 00
G. Rowbottom	.....	5 00
Peter McKintosh	.....	10 00
Ed. Hammond, M. D.	.....	5 00
L. Dé Verteil	.....	5 00
D. Owen	.....	2 00
John McPhail	.....	5 00
George Ghent	.....	3 00
Daniel Minors	.....	3 00
James Braddon	.....	2 50
George Laidlow	.....	5 00
Proprietor Philippine Est.	.....	9 60
P. McKenzie	.....	4 80
George Arkless	.....	3 00
George Gover	.....	7 50
George Fyson	.....	5 00
O'Barrett	.....	2 50
Wm. McLeane	.....	3 00
C. Becase	.....	2 96
John Lamont (Non-resident)	.....	100 00
Total	.....	\$372 46

III.—San Fernando

C. Le Otand (Mayor)	.....	\$25 00
C. M. Dick	.....	10 00
G. & J. Lambie	.....	20 00
George L. Brodie	.....	5 00
Wm. Robertson	.....	5 00

Mrs. Gillies	.....	10 00
Mrs. Glassen	.....	3 00
Fred. Wippenbeck	.....	3 00
R. Cunningham	.....	1 00
N. Campbell	.....	1 00
T. Thomson	.....	1 00
Wm. McKintyre	.....	1 20
James Wharton	.....	3 00
John Thatcher	.....	2 40
A. Hood	.....	5 00
W. Torrance	.....	5 00
J. C. Aston & Co.	.....	20 00
R. Fitzsimmonds	.....	1 20
R. Juhstone, Jr.	.....	1 00
W. S. Clerk	.....	2 00
Louis Alvarez	.....	2 00
A. Gransaull	.....	2 00
Wm. Cuthbert	.....	10 00
W. C. Kellert, M. D.	.....	10 00
John Drennan	.....	2 40
A. Orr	.....	1 20
A. Burt	.....	1 20
C. Brodie	.....	1 92
A. Riddell	.....	2 00
Philip Corrie	.....	1 44
John Laschalle	.....	1 44
H. B. Hobson	.....	2 00
R. Johnstone, M. D.	.....	5 00
Small sums	.....	4 28
Total	.....	\$171 66

IV.—Port of Spain.

T. S. & Co.	.....	\$20 00
C. Tennant, Sons & Co.	.....	48 00
A. K. & Co.	.....	5 00
C. Gibbon	.....	5 00
Wilson, Son & Co.	.....	10 00
J. E. Douglas	.....	5 00
James Todd and Sons	.....	10 00
J. M. Reid	.....	5 00
J. Hogard	.....	2 00
Two Friends	.....	10 00
G. S.	.....	5 00
S. & Co.	.....	5 00
H. Trollope	.....	5 00
F. U. & Co.	.....	5 00
J. Macfarlane	.....	2 00
J. De Sousa	.....	3 00
George Goodwille	.....	10 00
Mrs. G. Goodwille	.....	5 00
Payne & Son	.....	10 00
J. Skeoch	.....	3 00
J. Brown	.....	5 00
C. J. A. Hicks	.....	5 00
John Laing	.....	2 00
J. W. Turner	.....	2 00
E. J. Wainwright	.....	2 40
Robert Mitchell	.....	5 00
J. Scott Bushe	.....	5 00
T. A. Emlyson	.....	5 00
C. L. Haley	.....	5 00
Croil, Marshall & Co.	.....	20 00
Captain Ker	.....	2 00
M. Thomas	.....	10 00
S. Warner	.....	5 00
J. J. Meagher	.....	5 00
T. Mendes	.....	5 00
M. M. Pereira	.....	2 00
Antonia Pires	.....	1 00
Manuel Franco	.....	15 00
H. Freitas	.....	5 00
A. Friend	.....	1 00

Francisco de Freitas.	1 00
Ant. Franco.	2 00
Antonio Mendes.	10 00
Nicholas T. Weener.	1 00
John Correva, Jr.	1 00
John Correva.	4 00
Manuel Martins.	5 00
Bont. Ribeiro.	2 00
M. A. Manpertius.	0 50
Q. Baptista.	3 09
João D. Sousa.	1 00
Manuel Ferreira.	1 00
M. Marg. d'Andrade.	1 00
Manuel Marques.	1 00
João De Freitas.	1 00
John Cumming, when absent in Britain.	100 00

Total \$414 90

Received from Nova Scotians, not through the Agent of the Church.

A Lady, New Glasgow.	\$1 30
A Friend, Merigomish.	2 40
Capt. Monroe, Brig "Chief".	2 40
Crew of "Chief"	1 92
Capt. McDonald.	5 00
Bridgewater congregation.	20 00

Total \$36 52

Donation of Rev. K J. Grant.

Sum received in acknowledgement of service given in San Fernando cong.	\$60 00
Col. at opening of the church.	70 51

SUMMARY OF RECEIPTS.

From Coolies.

Estates.	\$627 56
Shopkeepers and others.	159 77
	787 33

Europeans.

Couva.	\$151 20
The Naporimas.	372 36
San Fernando.	171 66
Port of Spain.	414 90
	\$1110 12

Nova Scotians, not through the Agent of the church. 39 52

Rev. K J. Grant (don), sum received in acknowledgement of service to San Fernando cong. 60 00

Col. at opening of church. 70 50

1871, Dec. 14. Draft on N. S., £40. \$192 00

1872, Jan. 29, " " 60. 288 00

" May 22, " " 50. 240 00

" Nov. 14, " " 45. 216 00

1873, Jan. 10, " " 54 10s. 261 64

Total cash receipts. \$3262 12

SUMMARY OF EXPENDITURE.

Net cost of Land.	\$436 50
Foundation.	213 77
Carpenters.	978 40
Iron work, flags, cartage.	59 38
Scantling, boards, galvanized iron, paint, &c.	1378 65
Cedar for finishing and table.	18 50
Front step and platform and road.	89 13
Painters.	80 30
Mounting Bell.	2 82
Opening expenses, Hymns, &c.	4 67

Total \$3262 12

From Gregor Turnbull, Esq, Glasgow, a handsome Bell.

Rev. John Morton, an Iron fence enclosing front of church, \$50.

News of the Church.

Presbytery of P. E. Island.

This Presbytery united the Richmond Road East and West into one congregation, under the title of "Richmond Bay."

At a meeting, on the 19th March, Rev. John G. Cameron was inducted into the pastoral charge of the congregation of Bay Fortune and Souris. The congregation having assembled, and the edict having been returned as duly served, and no objection offered—the Rev. A. McLean preached an earnest and appropriate discourse from Psalm cxxvi. 6, "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Rev. H. Crawford presided—put the questions of the formula—offered the induction prayer, and gave a very faithful and impressive charge to the newly inducted minister, after which Mr. Frame addressed the congregation on their responsibilities and duties to their pastor.

The congregation, on retiring, welcomed their minister in the usual way. Mr. Cameron's name was added to the roll of Presbytery.

Presbytery of Pictou.

The Presbytery of Pictou met in the Temperance Hall, New Glasgow, on the 25th March, and was constituted by the Rev. A. J. Mowitt, moderator.

A communication from the Sherbrooke Session, appointing Mr. Joseph McLean to be their representative elder in Presbyteries and in Synod during the current year, was read, sustained, and his name added to the roll.

The Revs. E. A. McCurdy, A. J. Mowitt and John McKinnon were appointed to meet with the Westville congregation—one of them to preach.

The attention of Presbytery having been called to the death of the Rev. Dr. Geddie, it was agreed to spend some time in devotional exercises with special reference to that event, and to record on their minutes their profound sorrow at this intelligence, their high appreciation of his character as a devoted, zealous and eminently successful missionary—their gratitude to God that he has been spared so long and accomplished so much—and their deep sympathy with

Mrs. Geddie and family under their severe and trying bereavement.

The Convener of the Geddie Memorial Fund submitted and explained the scheme to the Presbytery. Whereupon they approved of the object and of the scheme generally, and strongly recommended to the several Sessions under their charge to see and carry it successfully out.

It was moved by the Rev. Alex. Ross and seconded by the Rev. Dr. Bayne, that the Rev. Isaac Murray be nominated as Moderator of the ensuing Synod. This motion was unanimously adopted.

It was agreed to hold the next meeting of Presbytery in the same place on Tuesday, May 13, at 11 a. m., for ordinary business, for Synod business, and to receive reports on the state of religion.

JOHN MCKINNON, Clerk.

Presbytery of Victoria and Richmond.

In the Presbyterian Church, Black River, West Bay, the 18th March, 12 o'clock, noon, 1873; at which time and place the Presbytery of Victoria and Richmond met, for the Ordination and Induction of Mr. John Sutherland, Preacher of the Gospel, and was duly constituted.

Mr. Sutherland's ordination trials having been, at a previous meeting of Presbytery, unanimously sustained, the edict for his ordination and induction being also returned, bearing that it had been duly served on the congregation of West Bay and St. Peters, it was also ascertained that no objections were offered to the ordination being proceeded with, the Rev. Mr. Grant preached an appropriate discourse from Ezek. xxxiii v. 7. Rev. Mr. Stewart gave a brief narrative of the different steps of the procedure regarding the case. The questions of the Formula were put to Mr. Sutherland and answered satisfactorily. Before proposing the seventh question, the congregation were asked to signify their adherence to their call, which they did without dissent.

The moderator then came down from the pulpit, surrounded by the other brethren of the Presbytery; Rev. Mr. Forbes engaged in devout and earnest prayer, the candidate (Mr. S.) kneeling was solemnly ordained to the office of the Holy Ministry, and to the Pastoral inspection of the congregation of West Bay and St. Peter's, by the laying on of hands of the Presbytery, the members of which then gave him the right hand of fellowship. Rev. Mr. Stewart very suitably addressed the minister, and Mr. McKay the congregation, after which the newly ordained Pastor was accompanied in the usual way to a convenient part of the building, and the congre-

gation cordially acknowledged him as their Pastor by a hearty shake of the hand. Mr. Sutherland's name being added to the Roll of Presbytery, they adjourned to meet at Whyecocmagh on the first Wednesday of June next. Closed with prayer.

K. MCKENZIE, Pres. Clerk.

Presbytery of Halifax.

The Presbytery of Halifax met on Wednesday, April 2, in Poplar Grove Church, Halifax. Moderation in calls were granted as follows:—Musquodoboit Harbour, Rev. A. B. Dickie, to preach and moderate on Wednesday, April 30th, 7 P. M. Windsor, Rev. J. B. Logan to preach and moderate on Friday, May 9th, 7 P. M. Gore and Kennetcook, Rev. L. G. McNeill to preach and moderate on Tuesday, April 15th, at 2 P. M. Elmsdale and Nine Mile River, Rev. A. Falconer to preach and moderate in a Call to Rev. John Cameron, on Tuesday, April 15th, at 2 P. M. Rev. James Maclean to be interim moderator of Elmsdale and Nine Mile River session. Rev. P. G. McGregor and the Clerk were appointed to arrange supplies for congregations and stations as far as possible. The Presbytery adjourned to meet in St. John's Church, on the third Tuesday of May, at 2 1/2 P. M.

Onslow Congregation.

Money raised during 1872:—

Synod Fund.....	\$ 8.00
Dayspring.....	43.50
Education.....	22.00
Supplementary Fund.....	40.00
Home Mission.....	30.00
Foreign Missions.....	76.50
	<hr/>
	227.00
Congregational Purpose.....	2300.00
	<hr/>
	\$2527.00

THE CHOIR, published by A. & W. Mackinlay, will henceforth be prefaced by 13 pages devoted to the "Elements of Vocal Music." This will be a very valuable addition to a collection that is unique for completeness, neatness and cheapness. THE CHOIR is by far the most suitable Music Book extant for use in our congregations; and it is much cheaper than collections very much smaller. These "Elements" will be found very useful in singing classes, &c.

THE congregation of Summerside, P. E. Island, presented R. S. Patterson with a purse of \$71, as an expression of gratitude for his services to them while they were vacant.

Closing of the Hall.

The theological classes closed on the 9th of April. The Board met in the Lecture Room at 12 o'clock, Dr. Forrest in the chair. After devotional exercises, the Professors gave an outline of their course in their respective departments, after which the students were addressed with affectionate earnestness by Rev. Messrs. Smith and Pitblado. Five of the students are to be employed as Catechists during the summer.

The Secretary submitted a statement of figures shewing that contributions had not yet been received from two-thirds of the congregations, and consequently that the receipts did not meet the outlay. He was asked to publish the present state of this account in the RECORD, and to remind congregations thus of the claims of ministerial education in the Church. It is hoped that this notice in connection with the general financial statement will serve the purpose.

THE Fifth Annual Report of the British American Book and Tract Society shows that this institution is prospering. Its receipts for the past year were \$30,000. Its circulation of Bibles, Periodicals, Tracts and Books has also largely increased. Over six millions of Tracts, over 38,000 bound volumes, have been circulated in the five years since the Society commenced its work. 44 Colporteurs have been employed. We know of no Society that has done, more in proportion to its means, for promoting the circulation of religious literature.

REV. ROBERT SEDGEWICK is, we trust, before now enjoying the scenes of his Fatherland. He left Halifax, on his way to Scotland, on Tuesday the 8th April. Previous to leaving Musquodoboit his congregation presented him with a kind address, and with sums of money amounting to \$271. Mr. Sedgewick will appear as a delegate for our Synod before the United Presbyterian Synod, the Free Church Assembly, and perhaps some other bodies. We wish him a happy visit to Scotland and a safe return to his family and flock.

THE people of Five Islands very generously presented Rev. J. McG. McKay with a purse containing One Hundred and Twenty-three dollars, which was thankfully received.

REV. C. CHINIQUEY will probably revisit many of our congregations during the months of May and June. He is advised to spend some time in the Maritime Provinces on account of his health.

THE clergy and magistrates of St. John united in large numbers in a very friendly and appreciative address to Rev. Neil McKay, on his leaving St. John for Summerside.

THE Anniversary of St. John's Church Juvenile Missionary Society, was held about the last of March. The Report stated that four Quarterly Meetings had been held during the year, at which letters were read from Rev. John Morton, Mrs. Morton, and Soudeen. All the meetings were well attended. Children and parents exhibit increasing interest in the Missionary cause. Receipts for the past year \$92. Remitted to Mr. Morton to assist the work in Trinidad \$40. Devoted to the Sabbath School Fund, \$52.

THE Congregation of East Branch, East River, Picton, have raised the stipend of their Pastor, the Rev. A. McLean Sinclair, to \$800 a year.

THE Sheet Harbour Congregation are taking steps toward the erection of a Manse.

The congregation of Annapolis and Bridgetown have presented their pastor, Rev. D. S. Gordon, with a set of silver mounted harness—(the Exhibition Prize Harness, manufactured by Mr. Tupper, Truro). In presenting their gift they made suitable mention of Mr. Gordon's untiring zeal and labour for their spiritual welfare.

On the evening of the 26th March, the White Hill Bible Class at the close of the meeting, presented the Rev. John McKinnon, Hopewell, with a complimentary address and a purse containing \$27.30

REV. JOHN SUTHERLAND, who had received an unanimous call from the West Bay, was ordained by the Presbytery of Cape Breton on Tuesday the 18th April.

THE GEDDIE FUND IN ST. JOHN.—Early in April a meeting on behalf of this Fund was held in St. David's Church, St. John, at which members of the Union Committee,—Dr. Bayne, Rev. G. Patterson, Rev. D. McRae, and Rev. G. Christie,—were present. Rev. Mr. Stavely of the Reformed Presbyterian Church, Rev. James Bennet and others took part. A Committee was appointed and proceedings were inaugurated for collecting without delay

OBITUARY.

The Session of New Annan Presbyterian congregation, at this its first meeting (Feb. 18th, 1873) after the death of Mr. Edward Langell, Senior, member of this court, unanimously agree to record, in their minutes, their sense of his worth, and their loss as a brother elder. His death took place very suddenly, on January 3rd last, while riding in his sleigh on the highway, near to Folly Lake, and returning from a visit to one of his daughters. For between 40 and 50 years, Mr. Langell held office as an elder in this court; first under Rev. Mr. Mitchell, of River John, then under Rev. Mr. Ross, Tatamagouche, afterwards under Rev. Mr. Blackwood, and for 14 years under the present pastor. During all that time, he maintained a character eminent for its integrity and straight-forwardness. As a general, almost universal, rule, his opinions and decisions in matters pertaining to church government and discipline, gave great satisfaction, and made him a favorite representative of the congregation of New Annan. As a man, he was useful in the settlement, and dearly loved by all; as a Christian, he was sincere and pious; as an elder, he was charitable, but firm and decided in his sentiments; and, as a member of the commonwealth, he was liberal, but moderate and patriotic. He is gone, and we "sorrow most of all because we shall see his face no more." But our loss is his gain; for, we are fully persuaded, he was ripe for a better world. The session would also record their sympathy with his bereaved partner in life, and numerous family. May this very striking dispensation of God's Providence produce its intended effect upon us all, and read us emphatically the lesson so often read us of late—WATCH. "Mark the perfect man, and behold the upright, for the end of that man is peace."

DIED, at Masstown, Londonderry, on the 11th October, Mr. Thomas Fletcher, 4th, aged 82 years.

Our deceased friend was a son-in-law of the late Rev. John Brown, so long the venerated pastor of the congregation of Londonderry. He was for many years an elder in the Presbyterian Church, and universally esteemed for the uprightness and integrity of his character. He was a man of strong feeling; and when deeply moved, could express himself strongly; but he was not ordinarily demonstrative, being distinguished chiefly for his quiet, unobtrusive and silent piety. In his removal, the congregation sustains a loss which will not soon be made up. He will long be missed in the sanctuary, and in the community in which he lived. We had learned to look upon him, and to love him, as an

"old disciple."—"The memory of the just is blessed."

Mrs Fletcher, a woman of singularly loving and gentle nature, pre-deceased her husband about seven years.

Illustrations of Sabbath School Lessons for May.

FIRST SABBATH.

Doctrine:—Afflictions prepare for glory.

A Physician or Surgeon when he meeteth with a sore, festered or full of dead flesh, he applyeth some sharp corrosive to eat out the dead flesh, that would otherwise spoil the cure; which being done, the patient, it may be, impatient of anguish and pain, cries out to have it removed. "No," says the Surgeon, "it must stay there till it have eaten to the quick, and effected that thoroughly for which it is applied;" commending those that are about him to see that nothing be stirred till he come again to him. In the mean time, the patient, being much pained counts every minute an hour till the Surgeon come back again; and if he stay long, thinketh that he has forgotten him, or that he is taken up with other patients, and will not return in any reasonable time.

When, as it may be, he is all the while but in the next room to him, attending the hour glass purposely set up till the plaster have had its full operation. Thus in the self same manner doth God deal oftimes with His dearest children, as David and St. Paul. The one was instant more than once or twice to be rid of that evil; and and the other cries out as fast, "take away the plague from me for I am even consumed," &c., but God makes both of them to stay His time. He saw in them, as in all others, much dead flesh, much corrupt matter behind that was as yet to be eaten out of their souls. He will have the Cross to have its full work upon us, not to come out of the fire, as we went in, nor to come off the fire as foul and as full of scum, as we were first set on.

"The wise Lord loves to feed us with hunger, and make us fat with wants and desertsions."

"Manassch's chain was more profitable to him then his crown."

SECOND SABBATH.

Doctrine:—God alone can forgive Sin.

A few persons were collected around a blind man, who had taken his station on the bridge over a Canal in the City road, London; and was reading from an embossed Bible. Receiving from the passers by of their carnal things, he was ministering to

them Spiritual things. A gentleman on his way home from the City was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the 4th Chapter of the Acts, lost his place, and while trying to find it with his finger, kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment; but the gentleman went away deeply musing. He had lately become convinced that he a sinner, and had been trying in many ways to obtain peace of mind; but religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang like solemn music in his soul, "None other name," when he reached his home, and retired to rest, these words, like evening chimes from village to village, as the trees were still heard, "None other name, none other name, none other name," and when he awoke, in more joyful measure, like matin bells saluting the morn, the strain continued, "None other name, none other name, none other name."

The music entered his soul; and, by the blessing of God, he awoke to a new life. "I see it all," said he; "I see it all"! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To Him I will look. Neither is their salvation in any other; for there is none other name, none other name, none other name, under heaven given among men, whereby we must be saved.

THIRD SABBATH.

Doctrine.—We should forgive injuries.

When Luther had woefully wronged and reviled Calvin,—Well, said Calvin, let Luther hate me, and call me devil a thousand times, yet I will love him, and acknowledge him to be a precious servant of God. This was an excellent temper of Calvin, and, truly, such a frame of spirit, such a sweet composure of the soul as to forgive and forget, to pass by offences, to leave all to God, not to answer wrath with wrath, not to study revenge, not to be mindful of injuries received, is all through the Scripture commanded; by God himself commended, and by every good Christian to be carefully practised.

A little girl one-day went to her mother to show some fruit that had been given her. "Yo'r friend," said the mother, "has been very kind." "Yes," said the child. "She gave me more than these; but I have given some away." The mother inquired to whom she had given them;

when she answered, "I gave them to a girl who pushes me off the path, and makes faces at me," on being asked why she gave them to her, she replied, "because I thought it would make her know that I wish to be kind to her, and she will not perhaps, be rude and unkind to me again."

FOURTH SABBATH.

Doctrine.—We should honor our parents.

An ancient city was besieged and at length obliged to surrender. In the city where two brothers, who had obliged the conquering General and received permission to leave the city before it was set on fire, taking with them as much of their property as each could carry. The two youth appeared at the gates of the city, one of them carrying their father and the other their mother.

George Washington, when quite young, was about to go to sea as a Midshipman. Every thing was in readiness, his trunk had been taken on board the boat; and he went to bid his mother farewell when he saw tears filling her eyes. Seeing her distress he turned to the servant and said, "go and tell them to fetch by trunk back. I will not go away to break my mother's heart," his mother, struck with his decision, said to him, "George, God has promised to bless the children that honour their parent; and I believe he will bless you."

Religious Intelligence.

Free Church.

The Rev. Dr. Charles Brown has published an important declaration on the Union question. A short time ago Professor Macgregor and Dr. Bonar addressed a letter to the Moderator-elect of the next Free Assembly—Dr. Duff—asking for a brotherly conference with the present and future Moderators, the object being to abandon the Mutual Eligibility overture, and thus preserve the peace of the Church. The Moderator's answer—the answer of the leaders of the Union Party—is that they cannot take part in such a conference. Dr. Brown supplies a number of reasons for this decided refusal, the chief of which is that they are committed, that the Church is committed, and that to abandon the overture after the country has been excited by the anti-Union party would be to expose the whole government of the Church to merited contempt. The Mutual Eligibility Scheme, he says, must be passed into law, and he hopes that while those who disap-

prove of it oppose it to the last, they will be content with entering their solemn protest. On the other hand the Union party are willing to make an important concession. They offer, for the sake of peace, to allow the Union Committee to be discharged, and the Union negotiations adjourned *sine die*.

The opposition to the Mutual Eligibility proposal is still very vehement.

Many of the Free Church Presbyterians have overruled the Assembly in favour of the disestablishment of the English and Scottish Churches.

Mr. Knight, of Dundee, is to be proceeded against for his unwise and erroneous writings on Prayer.

Dr. Rainy has delivered the Cunningham Lectures for this year. His subject was the Delivery and Development of Doctrine.

A gift has been presented of £5600 by the Misses Davidson, of Hazel Bank, Murrayfield, in memory of their brother, the late David Davidson, Esq., for bursaries in connection with the College. They will be called the Davidson Bursaries.

United Presbyterian Church.

Rev. Dr. Pringle, of Auchlerarder, died recently in the 53rd year of his ministry.

The Paisley and Greenock Presbytery has transmitted the following overture to the ensuing Synod:—"That, having regard to the growth of the Church and the altered circumstances of the times, the Synod to appoint a committee specially to consider and report whether any or what changes are advisable for more efficiently conducting the work of the Theological Hall."

Dr. Cairns, of Berwick preached a sermon on the death of Dr. Guthrie, from which the following is an extract:—

"No doubt, in the case of the highest and purest Christian natures, the sense of defect, of failure, of unworthiness is so intense, that they prefer to cling to the finished work of Christ, and lay only a shrinking and trembling hand for comfort upon their own imperfect and sin stained labours. Yet as the great apostle could say, and say with thankfulness, "I have fought a good fight," so could this well-tried soldier, when about to put off his harness, repeat in spirit the words, saying to the young friend already referred to, as he held him by the hand, "A few hours, and all will be over—the battle over, the victory won. I have had a long course, and I have tried to make the world a little better." Did not his labours even then

follow him before he rested from them? And as that brave and noble heart was breaking in death upon the shores of Sussex, within hearing of the sea which he had loved so well, must not a voice as of many waters have sent some of its far-off echoes to his ear, in which he could catch the strains of those rescued by himself from a blighted childhood, and a wasted age, lifted up from the horrible pit and the miry clay, and gathered for ever within the chorus of the ransomed, to be his crown of joy and rejoicing in the presence of his Saviour and his God? What a compensation for all the labours, sacrifices, burdens, imposed by his Master's hand, which made even this strong man bow and stagger, and for the pains of death which led him, though in patience and peace, to say, "It's hard work dying!" Yes, blessed are the dead who die in the Lord, and who have taught others thus to die! In the parting hour, when the grandeur of the soul reveals itself in the opening light of eternity, and the eye descries one and another and another planted in the immeasurable firmament, like suns and stars, till they grow into a galaxy of celestial brightness, circling not around Christ alone, but the glorified servant of Christ also, that takes his place in the midst of them, then shall the unutterable greatness of this word be confessed, "He that winneth souls is wise;" or of this, which is the same, "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever."

India Schools.

The *Times* Calcutta correspondent reports a most remarkable announcement made by the Lieutenant-Governor of Bengal. It is to the effect that the Government has resolved to abandon its plan of attempting to educate, at least the women of India, by means of "godless" schools. The purely secular institutions, founded by Miss Carpenter, have been utter failures, and that for a surprising reason. "Natives will not have their daughters taught without the moral safeguards given by religion, whether Hinduism or Christianity;" and they will rather keep them in ignorance entirely than have them taught in an exclusively secular way. "Government, too, feels the very serious responsibility of turning out so many graduates, and at such an expense to the public, whose own faith has been destroyed, while no moral or spiritual substitute has been given for it." And founding upon these considerations, the Lieutenant-Governor has openly intimated public policy now will be to promote the education of India through the religious so-

cieties. This announcement was made on the occasion of his laying the foundation of a new Free Church Female Normal School, to which a Government grant of £1500 has been made, and our readers will see at a glance how immensely the new policy must enhance the importance of our various institutions.

The Allahabad Conference.

Dr. Murray Mitchell, writing to Dr. Duff, from Calcutta, says:

Even after it was agreed that the Pan-Indian Missionary Conference should be held, not a few were still a little afraid of the result. Would there not be acrimonious debate—a hopeless division of opinion, if not, perhaps, conflicting propositions, attended with a severance of hearts? But if many fears were entertained, many prayers were offered; and now we see, and all rejoicingly declare, that the prayers have been heard and the fears completely disappointed.

Nineteen Societies were represented, our own Church sending a fair proportion of delegates—twelve. There were eighty-eight foreign and twenty one native missionaries, besides nine laymen. They came from all parts of this great continent—almost from the Himalayas to Cape Comorin. A most interesting assemblage; and very striking was the great compound of the American Mission overhanging the bank of the Jumna (one of India's most celebrated rivers, which here joins the Ganges), the compound being filled with tents, in which the members of the Conference lived. You have seen the programme, and you have doubtless noted the number and important character of the topics discussed. On each topic one or more carefully prepared papers were read, and then a discussion ensued. Europeans, Americans and Asiatics all mingled freely in the debates, which were uniformly animated, and sometimes eloquent. I listened with admiration to many of the papers and speeches; they were full of information, full of thought, full of feeling. There was full, frank, manly utterance on all sides; conflicting views were, no doubt, expressed; but there was nothing of asperity in the language even when opinions diverged most widely. Perhaps the question on which there seemed the greatest diversity of opinion was that of higher education. Some in the Conference would have gone the length of saying that education, as an evangelistic agency, was of exceedingly little value; yet I was struck, after the discussion was over, by the remark of an accomplished American missionary, who had spoken against education, to the effect that, till now, he had had no conception of the weighty character of the

arguments on behalf of Christian schools as an evangelizing agency. The Conference has enabled Indian missionaries fully to realize the great fact that all the varied forms of missionary agency are mutually auxiliary. We feel more than ever that we are one great embattled host combating for one Lord and one faith.

There was much prayer at the Conference, and a deep sense of man's inability to do aught effectual without the grace of the Holy Spirit. This last topic was especially dwelt on both at the beginning and at the end of our Assembly.

And now the brethren who attended this first of general missionary councils ever held in India have returned to their various spheres of labour. So pleasant was our intercourse that we could have wished to stay on, saying with Peter, "It is good to be here;" but it was better—it was necessary—that we should part. But each missionary brother has left Allahabad with a rich store of happy memories: he has seen many brethren; he has heard them speak of their joys and sorrows, and in return has communicated to them his own; and now he will pray for many for whom he did not pray before, and will in return be prayed for. I cannot for a moment doubt that, with the holding of the Allahabad Conference, a new era of Indian Missions will commence.

Look at it!

Christ has commissioned His people to go in the world and make disciples of all nations. This command lies upon us,—upon all Christians. How do we carry it out? In Great Britain the people give £800,000 sterling for Foreign Missions, and they spend in tobacco £14,000,000 sterling, and in intoxicating drinks, £128,000,000. The disparity of what people give to extend the Kingdom of God and what they waste in hurtful luxuries is appalling. How would we in these Provinces stand the test? Do we give for Foreign Missions as much as we waste on tobacco? Many, we are glad to know, deny themselves the use of all hurtful luxuries for the sake of Christ and the Gospel; but many, alas, waste on appetites that enslave them more than they give to the Lord!

London Missionary Society.

On a recent evening, the Hon. A. Kinnaird, M. P., and Mrs. Kinnaird held a *conversazione* for the purpose of diffusing information in regard to the work of the London Missionary Society. The Rev. Mr. Fleming having opened the proceedings with prayer, Mr. Kinnaird said their object was to give a hearty welcome to

their brethren who had been labouring in the missionary field. Whatever the world might say of "the failure of missions," the Church had in these living examples sufficient evidence that the Gospel had lost none of its power. The Rev. S. Macfarlane, who had laboured for several years in Western Polynesia, and is about to be engaged in opening a mission on the hitherto *terra incognita* of New Guinea, addressed the meeting. To the Church of Christ it was important as the dwelling-place of myriads of men in heathen darkness. The natives of two races, the Papuan and the Malay, were of a character, as compared with others, peculiarly savage, treacherous, and determined. One sign for good for New Guinea was that there was no difficulty in obtaining evangelists for it. When the proposal to go there was put before the young men in training at Litu, twenty-four at once eagerly offered themselves. The two missionaries (Mr. Macfarlane and Mr. Lawes) would reside at Cape York, North Australia, and establish a training institution whence native teachers could go forth to the island. Communication would be maintained by a mission steamer, the gift of Miss Baxter, of Dundee; and so, with God's blessing, a footing would be obtained and held in the great and barbarous island. He was followed by Mr. Lawes, the other missionary who is to join in founding the new mission. For ten years he has laboured on the island named by Captain Cook "Savage Island"—now, through evangelization, an entire misnomer. In the course of twenty-five years, since the landing of the first missionary, the entire population of the island had, he said, been Christianized. Out of the five thousand inhabitants, all nominal Christians, twelve hundred were Church-members, among whom no inconsistency was tolerated. Another remarkable feature was the raising up of a native ministry. The Rev. Dr. Mullens, Foreign Secretary of the Society, sketched the history of the South Sea Islands Mission. Mr. Robert Baxter and Mr. E. Baines, M. P., subsequently addressed the meeting on the lessons to be gathered from the above remarkable facts. The proceedings were closed with prayer by the Rev. Dr. Barclay, of the Jerusalem Mission.

A Touching Story.

The venerable Dr. Moffat, the great African Missionary, tells of his coming to a heathen village on the banks of the Orange river, hungry and fatigued. He and his companions were treated roughly and ordered to halt at a distance. They asked for water, but the natives would not supply it, he offered the last three or four buttons

off his coat for a little milk and was refused, and he had the prospect of another hungry night at a distance from water, though within sight of the river. When twilight came, a woman appeared who bore on her head a bundle of wood, and a vessel of milk in her hand, laid these down, said nothing, but went her way. A second time she comes to them with a cooking vessel on her head, a leg of mutton in the one hand, and water in the other; she prepares a fire and cooks the food; she was long silent until affectionately entreated to give a reason for such unlooked-for kindness to strangers, then the tear stole down her sable cheek, and she replied, "I love Him whose servants you are, and surely it is my duty to give you a cup of cold water in His name; my heart is full, I can't speak for the joy of seeing you in this out-of-the-world place."

And what was her history? She was a solitary light in a dark place; when asked how she kept up the light of God in her soul, she drew from her bosom a copy of the Dutch New Testament she had received in a missionary school. "This," said she is the fountain whence I drink, this is the oil which makes my lamp burn." We may imagine with what feelings Moffat must have looked on this copy, printed by the British and Foreign Bible Society.

The Irish Presbyterian Church.

An earnest pastoral on the Sustentation Fund prepared by the Rev. Wm. Johnston, Moderator of the Irish Presbyterian Church was read recently in nearly all the congregations of that Church. After explaining the position of the Church consequent on the withdrawal of the *Regium Donum*, the object of the Sustentation Fund, he states that he has personally met thirty-two Presbyteries and many congregations, and that he has reason to believe "that not more than one-half—certainly not two-thirds—of the communicants or seat-holders in the Northern congregations have as yet given any contribution to this Central Fund, on which the Presbyterian Church now mainly depends for support and extension; that fifteen Presbyteries—all in the North—have failed to come up to the minimum standard of one penny a week; that many of the oldest and strongest congregations have either held aloof altogether from the fund, or have fallen shamefully short in their contributions; and that in not a few of these congregations whilst the poorer members are doing their duty, to their power—yea, and beyond their power—many of the richer members are either contributing little or nothing, or are actually opposing the efforts of others to

sustain the Church; and some of these, we regret to find, are office-bearers."

After pointing out the injury that such indifference is causing in chilling the warmth of generous hearts, hampering the efforts of the willing, bringing reproach upon religion, and putting the Church in a false position before the world, he succinctly recapitulates the history of the movement. He says:—

"At the meeting of laymen held in Linenhall Street Church Belfast, in October, 1869, it was resolved to aim at a Sustenance Fund of £30,000 a-year, which with the interest on the Commutation Fund, would provide £100 a-year for each minister over and above the stipend. This proposal was hailed with pleasure by every true lover of the Church. Considering the increased cost of living, any smaller sum is wholly inadequate to meet the wants of a household, if ministers are to be examples to the flock in the payment of their just debts, and if they are to keep abreast of the literature of the day, any discharge the duties of their high and hold office with comfort and efficiency. It is exceedingly encouraging to see how the best efforts of her loyal sons are being earnestly and generously directed to the attainment of this object, and how the claim of the ministry for a better professional income is being universally recognized. In all the congregations we have visited, with a few exceptions, the people have resolved to put forth their best efforts on behalf of the Sustenance Fund, and amongst many of our leading laymen there is a strong desire that a special effort should be made to reach the goal this year."

We heartily wish our brethren of the Irish Presbyterian Church God-speed in their good work. Ireland needs the services of the best men—men wholly devoted to the work of the ministry who must not be hampered with worldly cares.

THE Missionary work of the Church at home and abroad is making encouraging progress. There complaints that the most brilliant men in Ireland are being drafted off to the United States and to England and Scotland. The Irish Presbyterians are perfectly "resigned" to the defeat of the University Bill.

Keshub Chunder Sen and his followers.

A curious scene is described by the Calcutta correspondent of the *Pall Mall Gazette*. It will be seen, with regret, that the influence of the movement headed by the Keshub Chunder Sen seems to tend even more than before against real Christianity. Writing on March 24th, the correspondent says:

"This is the forty-third anniversary week of the Brahma-Samaj. The two bodies into which the theistic movement is split have rivalled each other by an uninterrupted series of religious services and pious demonstrations. The streets have been crowded with long processions, carrying banners and chanting theistic hymns, and on the anniversary day the prayers and sermons went on almost without a break from early morning to 9 p. m. Keshub Chunder Sen, of English notoriety, the leader of the more advanced movement, issued the following proclamation to the poorer citizens and low-castes in Calcutta: 'A New Thing. Baboo Keshub Chunder Sen's invitation. At 3 p. m. on Sunday, the 14th day of Magh, Baboo Keshub Sen will address the small shopkeepers, carpenters, smiths, washermen, barbers and others. Brothers and Friends! Neglect not to hear the words from his sincere heart. You keep your shops open the whole year; now for a few hours leave your business.'

"The address concludes by intimating 'that a place will be kept apart for men of position,' and thereby betrays the weak point of the theistic reformation in India, as a movement among the upper classes, and destitute of any hold upon the popular heart. On the anniversary day, nineteen native gentlemen from different parts of India, one of them a fine white-haired old man, were solemnly admitted to the Brotherhood of the Evening Service. Then a Christian of Eurasian parentage came forward, publicly renounced Christianity, and took the oath. In the processions, an American gentleman, I believe once or still a missionary, carried a banner and joined in the theistic hymns. The anniversary sermons combated the popular idea that the movement makes but little progress, foretold the day when theism would convert the world, rejected the inspiration or authority of the Veda, Puranas, and other sacred books, and declared 'the Word of God to be written on the heart, not on paper.' The movement has a wide indirect influence, and helps on the general disintegration of old belief. But its direct conversions lie on the surface of native society."

JAPAN.

A convention has been held of the missionaries belonging to all the Protestant bodies in Japan. A committee was appointed for the translated of the Scriptures, which recommended the Roman characters, as used by Dr. Hepworth in his dictionary, as likely to be adopted by the people instead of the Chinese characters. The convention adopted this resolution:—"Whereas the Church of Christ is one in Him, and the diversities of denominations among

Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom, and much more in Pagan lands, where the history of the divisions cannot be understood; and where we, Protestant missionaries, desire to secure uniformity in our modes and methods of evangelisation, so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity offered by this convention to agree that we will use our influence to secure as far as possible identity of name and organisation in the native churches in the formation of which we may be called to assist, that name being called as Catholic as the Church of Christ; and the organisation being that wherein the government of each church shall be by the ministry and eldership of the same with the concurrence of the brethren."

ACKNOWLEDGMENTS.

The Treasurer acknowledges receipt of the following sums during the month:—

FOREIGN MISSIONS.

St. John's Ch., Hx., per Juv. Miss. Association, for Trinidad Schools...	\$10 00
Thos. B. Atkins, Halifax.....	10 00
Arch Wingood, Bermuda.....	19 00
Grand River, C. B., per Rev. J. Ross.....	\$20 00
Loch Lomond.....	4 56 16 56
Lower Londonderry, before division of congregation, per D. M. Kent.....	21 50
French Riv., Merigomish, per Rev. A. P. Miller.....	5 20

"DAYSFRING."

Cavendish, P.E.I., \$20.82; less by \$1.05	19 77
Children of Rev M. Harvey's cong., St. John's, Newfoundland.....	33 85

MISSION PREMISES, ST. FERNANDO.

Coldstream:	
Col. by Charissa Carlyle.....	\$3 15
" James Christie.....	2 75
" Gordon Dickson.....	1 37
" J. Sutherland.....	1 60
" John McCabe.....	1 70
" Willie McCabe.....	1 06
" George Irving.....	0 95
" Henry H. McCully.....	2 87
" Isaac D. Christie.....	3 72
" Susan Hingley.....	5 40
" Isabella McDonald.....	2 50
	27 07

Bas Riv. Sab. School, L. Londonderry, per G. Fulton.....	26 09
James' Ch., N. B., Class No. 1 Sabbath School.....	10 00
Higgins' Set., Musquodoboit, per Mrs. Archibald.....	3 30
Richmond, N.B., col. ly Miss C. Smith	3 30
Children of Rev. Mr. Harvey's cong., St. John's, Nfld.....	33 85
French River, Merigomish.....	13 00

Baddeck, C. B.:	
Col by Annie Anderson, Teacher, Baddeck Bay.....	\$2 50
Col by M. McDermid, Crds. Mt.	1 85
" Margt. Matheson, Teacher, Red H.....	0 79
Col. by J. McLeod, Plaster.....	1 30
" A. McKenzie, Inlet.....	2 14
" Jos. McLean, Baddeck.....	3 32
" J. McFarlane, N. G.....	3 31
" A. McMillan, Up Bad.....	0 78
" D. McKay, Bad. River.....	3 50
" G. McLead, Big Glen.....	0 50
	20 00
S. S., E. R., St. Mary's, 2nd quarter, per Miss E. Campbell.....	1 60
Grand River, C. B.....	\$10 62
Loch Lomond.....	4 56
	16 18

HOME MISSIONS.

River John, per Rev. H. B. McKay...	14 87
A. S. Hingley, Pictou River.....	2 50
Arch Winwood, Bermuda.....	8 67
Lower Londonderry before division of cong.....	21 50
Popular Grove.....	25 00
Grand River, C. B.....	\$12 62
Loch Lomond.....	4 56
	17 18

SUPPLEMENTING FUND.

Maitland.....	37 00
Sharon Church, Stellarton.....	40 41
A Friend, per Rev. J. Layton.....	1 00
A Friend, Sheet Harbour, per Rev. A. B. Dickie.....	2 00
Springside.....	12 25
Arch. Wingood.....	20 00
Member of Knox Church, Pictou.....	1 00
Grand River, C. B.....	\$10 60
Loch Lomond.....	4 56
	15 16
Lower Londonderry.....	33 00
French River, Merigomish.....	4 60
Onslow.....	40 00

N. B.—the contribution from Onslow was paid and credited, Dec. 28th, along with other sums from that cong., acknowledged in Feb. Record, but this item was accidentally omitted.

EDUCATION.

Woodville and Little Sands.....	1 00
Friend, Sheet Harbour.....	2 00
Dividend from Building Society.....	245 28
Arch. Wingood.....	10 00
Richmond, N. B., per Rev. K. McKay.....	8 00
Grand River, C. B.....	\$9 00
Loch Lomond.....	4 56
	13 56
Chalmers' Church.....	34 12

SYNOD FUND.

Loch Lomond, C. B.....	\$4 56
Grand River, C. B.....	9 00
	13 56

ACADIA MISSION.

Class No. 1, S. S. of James' Ch., N.G.	5 00
Robt. McDonald, Esq., C. George.....	3 15
Primitive Ch., N. S., Sab. col.....	135 50
Member of Knox Church, Pictou.....	1 00
N. B.—In last No., for A. S. Hingley, Pictou Road, read Pictou Road Sec. of Coldstream congregation, \$2.00.	

MR. CHINIQUY'S MISSION.

Thankoffering to God for restoration of dear ones from sickness.....	\$6 07
A Friend, per Rev. J. Layton.....	1 60
Mrs. Edward Cutten, Onslow.....	1 00

AGED AND INFIRM MINISTERS FUND.

Member of Knox Church.....	\$1 00
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The Geddie Memorial Fund.

W. J. Stairs, Halifax....	\$200 00
Robt. Boak, Jr., Halifax....	1'0 00
J. S. Maclean, ".....	100 00
John Stairs, ".....	100 00
Mr. and Mrs. C. Murdock, Halifax.	50 00
Thomas Bayne, Halifax....	50 00
James Scott, ".....	50 00
J. & R. B. Seeton, Halifax....	50 00
Thos. E. Fraser, New Glasgow....	10 00
Errol Boyd, Halifax....	4 00
Rev. P. G. McGregor, Halifax....	5 00
C. D. Hunter, ".....	50 00
A Friend, per C. D. Hunter, Halifax	5 00
G. J. Troop, Dartmouth..	50 00
J. H. Austin, ".....	5 00
Capt. Farquhar, ".....	4 00
Miss Sarah McNab, Dartmouth.	2 00
S. Archibald, Watervale, Pictou..	5 00
George Buist, Halifax....	10 00
Rev. A. Simpson, Halifax....	7 50
Mrs Dunn, ".....	2 00
Miss Main, ".....	1 00
H. Blanchard, M.P.P., ".....	10 00
John Creelman, ".....	5 00
J. A. R. Weir, ".....	4 00
E. T. Harvey, ".....	2 50
A. Moir, ".....	2 50
J. W. Flemming, ".....	4 00
W. B. Spencer, ".....	2 00
Donald Fraser, ".....	1 00
H. A. Flemming, ".....	1 00
Mrs. P. P. Archibald, ".....	4 00
Sarah Archibald, ".....	3 00
Mary J. Archibald, ".....	3 00
Mrs. H. McLean, ".....	1 00
Mrs. H. A. Taylor, ".....	1 00
Master Geo. Taylor, ".....	0 25
A Friend, ".....	0 50
Miss Stairs, ".....	20 00
Miss Jane Sim, ".....	1 00
J. S. Hutton, ".....	5 00
J. A. Stairs, ".....	10 00
John Kelly, ".....	10 00
William Muir, ".....	4 00
A. H. Patterson, Amherst....	10 00
A. Patterson, Kennetcook....	4 00
Miss Maclean.....	1 00
Jessie and Susan McDonald....	1 00
Nancy Maclean.....	0 25
Elizabeth McPherson....	0 25
John McKenzie.....	0 50
John Mudge.....	0 50
Chas. and Mrs. Morrison..	1 25
Isabella McDonald.....	0 75
Five Friends.....	2 15
Charles Maclean.....	1 00
Friend.....	4 00
L. and R.....	2 00
Thos. F. Young, Halifax....	1 00
Angus Murray, ".....	1 00
Rev. A. McBean, ".....	5 00
Alex. McDonald, ".....	2 00

Mrs. J. Taylor, ".....	1 00
A. B. Bligh, ".....	1 00
H. A. Taylor, ".....	8 00
Rev. J. K. Smith, ".....	10 00
Mrs. G. H. Starr, ".....	4 00
John Hunter, ".....	4 00
North West Arm congregation	2 00
T. B. Aikins, Halifax....	5 00
Catherine McLeod, Halifax....	1 00
S. G. Matheson, ".....	2 00
J. E. Short, ".....	1 00
M. J. McCurdy, ".....	2 00
Mr. Greenalah, ".....	0 25
W. R. McCurdy, ".....	1 00
Adam Gunn, ".....	1 00
Robert Davidson, ".....	1 00
Friend, ".....	5 00
Jas. Hutton, Senr., ".....	5 00
B. J., ".....	5 00
W. S. Stirling, ".....	30 00
J. P. Jones, Cow Bay, C. B....	5 00
W. P., Halifax....	4 00
William Fraser, Halifax....	5 00
E. M. McDonald, ".....	10 00
Carrie Sterns, ".....	1 90
Miss Chipman, ".....	1 00
Duncan McGregor, ".....	4 00
D. King, ".....	2 00
Robt. Davidson, (additional)..	4 00
Annie McPherson, Halifax....	1 00
Mrs. Baisley, ".....	1 00

\$1120 15

A. K. MCKINLAY, Treasurer.

Halifax, April, 1873.

PAYMENTS FOR "RECORD."

The Publisher acknowledges the receipt of the following sums:

J. E. Dickie, Stewiacke....	80 50
L. Pender, Queen's, N. B.	2 50
Mrs. D. Ross, Carlsruhe, Hants....	5 00
David Gordon, Lot 3, P. E. I....	1 00
D McPherson.....	0 60
Rev. S. McCully, Prince Wm., N. B....	15 00
R. McLeod, Durham....	3 35
Rev. E. Smith, Brookfield....	16 29
Robert McDonald, Cape Canso....	5 85
Rev. W. G. Forbes, Port Hastings....	17 00
Hugh Dunlap, Stewiacke..	9 43
Rev R. Patterson, Bedeque, P. E. I....	5 00
Augus Cumming, Blue Mountain..	3 50
W. Hogg, Shelburne..	2 00
Halifax.....	11 39

THE HOME AND FOREIGN RECORD.

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TERMS.

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Five copies and upwards, to one address, 50 cents (2s. 6d.) per copy.

Ten copies and upwards, to one address, 45 cents per copy, and every eleventh copy free.

These terms are so low that the Committee must insist on the payment in advance.